

# A Religious Controversy

by Chas. E. Orr.



"I've been a member of the Church for forty years"

# Which Church Is Right?

From pulpit and press, the subjects of a "church home" and the union of all Christians are constantly discussed. The "church question" is answered in a 32-page booklet entitled

## THE CHURCH OF GOD

OR

### What is the Church and What is Not

By D. S. Warner.

Dozens of Scriptural passages, showing what constitutes the church of God, when it was built, who are members, who organizes the church, etc., are quoted. The difference between the true church of God and the numerous religious denominations of today is explained.

Some of the subjects discussed are:

What is the door of the church?  
Who takes members into the church?  
How many churches has God?  
Does the Bible teach the unity of all believers?  
What is the bond of union?

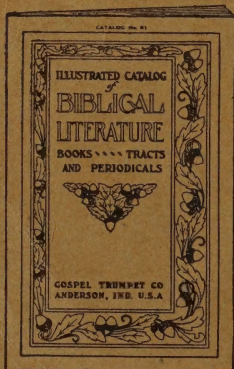
Of great value to all who are interested in knowing what constitutes the church of God. Should be widely circulated.

Price, 5c each. 40c a dozen, prepaid.

---

## Pure Reading a Necessity in Every Home

---



### Complete Illustrated Catalog BOOKS, TRACTS, PERIODICALS

Devotional and doctrinal books, Bible stories for children, monthly and weekly periodicals, purity books, beautiful Scripture text mottos and post cards, Sunday-school supplies. The Bible or Testament you need will likely be found in the Bible section.

Ministers, Sunday-school workers, and all lovers of Bible truth will find this catalog interesting.

**WRITE FOR A FREE COPY**

**GOSPEL TRUMPET CO., ANDERSON, IND.**

# A RELIGIOUS CONTROVERSY

By Chas. E. Orr



GOSPEL TRUMPET COMPANY  
ANDERSON, INDIANA :: U. S. A.

# INTRODUCTION

"Great is the mystery of godliness" to the unregenerated man, for "the things of the Spirit of God are foolishness unto him; neither can he know [receive] them." Nevertheless it has pleased God to have his glad tidings published and preached throughout the world; for, since the world through its wisdom knows not God, it is his good pleasure through the foolishness of preaching to save those who believe.

We have no apology to make in placing this booklet before the public. It is a supposed conversation, and presents a few of the real, every-day experiences that come to those who serve God. It is written for the purpose of vividly explaining doctrines of truth and thus manifesting the inconsistency of objections and objectors.

We commit it to God for the accomplishing of whatever good may result from the reading of it, believing that the Spirit of the Lord has led in the writing and the publishing. The characters chosen for the conversation are a husband and wife—James and Sarah Wiseman—and their pastor—Mr. Kent.

# A Religious Controversy

## CONVERSATION I.



R. WISEMAN (sitting by the fireside)—  
Well, I never read such a paper! What will  
people get to teaching, anyhow? Say,  
Sarah, have you read any in this paper?

Mrs. Wiseman—What paper, James?

Mr. W.—This religious paper I found  
on the sitting-room table. I never saw such  
reading. Where did you get it?

Mrs. W.—I've been reading it for the last four or  
five weeks. I see the publishers have what they call a  
ten-cent offer. I think Cousin Jane is having it sent to  
us; for you remember that when she was here last summer,  
she told us about this paper and the people who publish  
it.

Mr. W.—O yes, the saints! But whoever heard of  
such a thing as a saint on earth? The saints are all  
in heaven, for the Bible says, "We shall be crowned  
saints in glory."

Mrs. W.—I don't remember reading that in the Bible.  
You must have read it in our hymnal. The Bible speaks  
of saints.

Mr. W.—I know the Bible says something about the  
saints, but it is those who have gone to heaven. It  
doesn't mention saints on earth.

Mrs. W.—I think it speaks of saints here on earth.  
Let me get my Bible and see. Paul begins the Ephesian  
epistle like this: "Paul, an apostle of Jesus Christ by  
the will of God, to the *saints* which are at Ephesus."

So there were saints at Ephesus. Also, in his second letter to the Corinthians he says, "With all the *saints* which *are in Achaia*."

Mr. W.—Well, I've belonged to the church nearly two score years; I've heard our best preachers, and I never heard them tell about saints. I don't expect a paper like this to teach me anything. I knew what it is to be a Christian long before this paper was published.

Mrs. W.—It's not only the paper, James, that talks of saints, but the Bible also calls Christians saints. I believe we should take what the Bible says. Cousin Jane says there are a great many saints where she lives.

Mr. W.—Well, I do hope they'll not come East. I shouldn't want to see so strange a thing as a saint.

Mrs. W.—Well, I like their paper anyhow. I read every word in it, and I want you to subscribe for a year when the ten weeks are out.

Mr. W.—Subscribe for a year! I'll not have it in my house. I'm not going to have my children reading such nonsense. Let me read you a few words here—"On the fifteenth of last September I was thrown from a hack. In the fall I struck my head and fractured my right shoulder. My circumstances seemed to require that I continue my work, which the Lord enabled me to do, without laying off a day." Here is one who says he has been healed of paralysis; another says he has been healed of a tumor and of sore eyes. Did you ever hear such nonsense? You know there's not a better educated man or preacher than our presiding elder, and I've heard him say that the days of miracles are past.

Mrs. W.—I like our presiding elder very much, but let me say. Since I've been reading this paper I feel more like looking to God and the Bible than to man. Now, where does the Bible say the days of miracles are past?

Mr. W.—Well, I'm going to believe what our pre-

siding elder says, and not believe every new thing that comes along.

Mrs. W.—But it's no new thing, James. This is not the work of man I'm reading you; it's the Bible. Which are you going to take, the Bible or man?

Mr. W.—I think our church and our preachers are good enough. I've stood by them forty years, and I'm not going to be turned aside in my old days.

Mrs. W.—I think we ought to believe the Bible, for even the very wisest man might be mistaken, but the Bible makes no mistakes. We never get too old to learn.

Mr. W.—I see you mean this last remark for me. Well, I'm too old for such a paper as this to teach me anything.

Mrs. W.—But I want to read you what the Bible says about healing. I'll read you from Mark—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, Husband, the Bible says, "These signs shall follow them that believe." The great trouble today in our church is they don't believe. Cousin Jane sent me a book called "Divine Healing of Soul and Body," and in it I read of many who have been healed of different diseases.

Mr. W.—Well, Sarah, I think you'll get to be a saint pretty soon.

Mrs. W.—If to be a saint is to be right with God, I pray him to hasten the day. The way we've been living is very unsatisfactory to me. But I want to read you more of what the Bible says about healing. I'll read from James—"Is any sick among you? let him

call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Mr. W.—Well, I don't believe that we can be healed in these days. So that ends that; I just don't believe it.

Mrs. W.—As for my part, I'm beginning to believe that God can and will heal in these days. I've been taking medicine, as you know, for eight years; but I'm almost ready to conclude that if I'm ever well, God will have to heal me.

Mr. W.—I'm very much afraid, mother, it'll not be long until you are as crazy as the rest of these people seem to be, and that will be a sad day at our house.

Mrs. W.—Well, I'm tired of living in sin. My poor soul is sick.

Mr. W.—Living in sin! Why the Bible says, "He that saith he liveth and sinneth not is a liar, and the truth is not in him."

Mrs. W.—Where does the Bible say that?

Mr. W.—I don't know just where, but I can find it.

Mrs. W.—Well, you find it while I see to baking my bread.

## CONVERSATION II.

Mrs. Wiseman (returning from her work)—Well, husband, have you found that text you quoted?

Mr. Wiseman—No; I haven't found it yet, but I know we can't live in this world without sinning. Any of our preachers will tell you that. Our pastor said just last Sunday that we're all sinners by nature and much more so by practise. I believe he read it out of the Bible; didn't he?

Mrs. W.—No; the Bible doesn't say that. It's true

all of us are by nature sinners; but if we give up the practise, Jesus will save us from the nature.

Mr. W.—I do find here, "There is none righteous, no not one."

Mrs. W.—Wait till I get my Bible. Now, where did you read that?

Mr. W.—It's in Rom. 3:10.

Mrs. W.—Well, whom is he talking about? Read on to the eighteenth verse. This tells us that he's writing about a certain class of wicked people, and not about Christians.

Suppose when you go down-town tomorrow you should hear two men talking. One would say to the other, "They're all wicked, every one of them." Now, you would not go away and say those men said everybody in town was wicked. You would first learn whom they were talking about. By asking them you would perhaps find they were talking about a certain family, and not about all the people in the town.

In this chapter, as well as in Psalm 14, from which the apostle is quoting, reference is evidently made to the natural, unregenerate man, and not to those who have found God. The apostle is speaking about man in his natural, corrupt state. The people who publish that paper believe in God; they believe him to be all the Bible says; they take him for all the Bible promises him to be. Consequently, they're not classed with this people of whom the apostle is speaking. They claim God has made better men and women of them than the class who are "none righteous."

Mr. W.—Well, I'm just as good as those people; I believe there's a God as much as they do.

Mrs. W.—There's a difference between saying, "I believe," and really and truly believing. Those people the apostle spoke about were those who said *in their hearts* there is no God. They may have said with their

lips that they believed there is a God. What a man believes in his heart, that's what his life will be. You don't believe in having a pure heart; you don't believe in living free from sin; you don't believe in a holy, righteous life; you don't believe in divine healing. It's far less blasphemous and disgraceful to God to believe there is no God at all than to make him such a character as you'd have him to be. By your life you deny him, and you class yourself among this people about whom the apostle speaks.

Mr. W.—I think you'd make a pretty good preacher. But here's something that neither you nor those saints can explain away. Jesus himself says, "There is none good but one, that is God." I have it right here before me. You talk so much about Bible; now I'll give you some Bible that I guess will stop the mouth of every one who talks about living a holy life. You'll find it in Matt. 19:17.

Mrs. W.—I don't claim to know all the Bible; in fact, I'm very ignorant of the Word of God. I sincerely hope to know it better. I know it is by the Bible that we are to be judged when we stand before God in judgment. My dear husband, we must live up to the Bible. Keep the place where you were reading while I read you a few texts. In 1 Pet. 1:15 I read these sweet words: "But as he which hath called you is holy, so be ye holy in all manner of conversation." Now I have the Revised Version also; let me read this text from it—"Like as he who called you is holy, be ye yourselves also holy in all manner of living." These words thrill my very soul and put such a longing in my heart to be holy like Jesus. There are some scriptures I can't explain to you, but my very soul teaches me we must be holy, and I find many Bible texts teaching the same thing. Let me read again—"He that saith he abideth in him ought himself also to walk, even as he walked."

1 John 2:6. Then again I read—"Because as he is, so are we in this world." 1 John 4:17. Oh to be like Jesus, to have him with us in this life, to lean on his breast and have sweet communion with him—it would be heaven here.

Mr. W.—Yes, but you won't find heaven here. Everybody in this world lives in sin. "There is none good," Jesus says, and I believe what Jesus says. And here's another text that I guess you don't understand. Listen while I read it to you—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Now, that settles this controversy. Nobody can live without sin, and if those saints say they have no sin, this text says they deceive themselves and the truth is not in them. I'm glad we have the Bible and I'm glad that text is in it. Get a holy life out of this text, my dear wife, and I'll join the saints.

Mrs. W.—I don't claim to be able to explain all the Bible, but if you'll explain the seventh verse, then I may be able to explain the eighth. Will you please read the seventh verse?

Mr. W.—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Mrs. W.—Did you say *from all sin*, James? Now, how much sin is left in the heart after it's cleansed from *all sin*? I believe my blessed Savior is able to cleanse from all sin. I'm glad that text is in the Bible. I know I live in sin, though I belong to the church and have been trying to do right; but since I've been reading that paper I've found I'm not saved at all, but I expect to be.

Mr. W.—Well, I'm not going to let such a paper as this unchristianize me; no, indeed.

Mrs. W.—That paper did not unchristianize me. It taught me in clear simple words the true way of the

Christian, and so showed me plainly that I was already unchristianized. And if other people who live as I did would be reasonable, they too would find out just what I have learned.

Mr. W.—Here is another text which I suppose you're not able to explain. It's the tenth verse—"If we say that we have not sinned, we make him a liar, and his word is not in us."

Mrs. W.—Listen while I read the ninth verse—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we are cleansed from *all* unrighteousness, how much is there left?

Mr. W.—Well, I must admit this is a little puzzling. One verse reads just contrary to the other.

Mrs. W.—They only seem to be contrary. I'm sure they agree if we only understood them.

Mr. W.—Well, I'm sure we can't live here in this world without sin. Heaven is the only place that is holy. This world is in sin.

Mrs. W.—But the Bible speaks about our dying to the world and being separated from the world and getting into the kingdom of heaven even here in this life.

But here comes the mail-carrier, and this is the day I always get the paper. I'll go and get it.

Mr. W. (talking to himself)—I'm afraid my wife will join those saints. I'm sure she would if there were any here, but I'm glad there are none.

Mrs. W. (returning)—I didn't get the paper today, James, but I have a letter from Cousin Jane, and she says she has made arrangements for two of the preachers to come and hold meetings in our town hall, and wants to know if we'll board them.

Mr. W.—Board them! No, indeed! they'll get no board or lodging in *my* house; I don't keep saints,

Mrs. W.—Cousin Jane says they'll come and trust the Lord. They're coming next week. When they come, we'll have them explain these texts for us. Please don't forget where they are. Now I must go to my work.

## CONVERSATION III.

Mrs. Wiseman (a week later)—Well, James, those "saint preachers" have come. There are two of them. The meeting begins tonight. Won't you go out to hear them?

Mr. Wiseman—No, indeed; I will not. If they preach there every night for a year, I'll be one that won't hear them. They're too good for me; when people get so good they can't sin, they'd better not come around here. And say, Sarah, you're not going, either.

Mrs. W.—They don't say, dear, that they can't sin, but do say that Jesus can save and keep them from sin. But why may I not go?

Mr. W.—Simply because you can not. I'm not going to have my wife led astray by any such false teachers. I say for you to stay at home. You believe so much in doing what the Bible says—now stay at home; for the Bible says for wives to obey their husbands and to be in subjection.

Mrs. W.—Yes, my dear, the Bible says those things, and I'm sure I want to obey these words in all they mean, but possibly they don't mean a wife should obey her husband when he attempts to bind her conscience and take away her Christian liberty. The Bible also says that we are to obey God rather than man. I'm to obey you as long as your commands don't conflict with the commands of God. When they do, then I'm to obey God, and that, dear, is what I'm going to do.

Mr. W.—By that you mean you're going to that Mormon meeting tonight, I suppose.

Mrs. W.—I'll be a good wife to you and care for the home in every needed way. I'll obey you in all that's right, but it's not right for you to require me to stay away from hearing the gospel. I expect to go tonight. But why do you call them Mormons?

Mr. W.—Our pastor told me yesterday that they were Mormon preachers going through the country tearing down churches and separating husbands and wives.

Mrs. W.—You can hear a great many things. I'm sure they're not separating husbands and wives. I have a little tract published by them on "Marriage and Divorce," and it teaches against divorce; also, if a man has put away his wife and been granted a divorce, it teaches that neither the man nor the woman should marry again while the other is living.

Mr. W.—Yes; they say such things in their literature just to deceive, but privately they teach to the contrary.

Mrs. W.—How do you know they do? Now let us beware. You claim to be a Christian; and if these people are ever so bad, that doesn't justify you in saying things you know nothing about. Cousin Jane wrote me that those same preachers who are here now were at her place, and that a man who was divorced from his wife wanted one of them to officiate at his new wedding, and offered him twenty-five dollars to do so, but that he positively refused. She said the preacher took his Bible and read to the man where God forbids one to remarry as long as one's companion is living. The man told the preacher that he could get either of the other preachers who lives there to marry him to this woman, and asked, "If the Bible forbids such things, why are these preachers willing to perform the ceremony?" The preacher told him that the doing of such things by certain preachers did not make the thing right.

Mr. W.—Well, I don't know whether to believe such

a story or not. I've never yet seen the preacher that wouldn't marry any one for twenty-five dollars.

Mrs. W.—Go to meeting with me tonight, and you'll see one, for this is the same man. But I didn't tell all the story. This preacher began to talk to the ~~man~~ about his soul and how wrong it would be to remarry and disobey God. "Go back," he said, "to your divorced wife and live with her. Both of you get saved, and you can live happily together." The man said he wanted to do what is right. The preacher asked him to come out to the meeting and hear the Word of God. The man did go to the meeting, got saved, and then he and the preacher went to see his divorced wife and talked with her. She too got saved and they married again and have been living happily together ever since. That doesn't look like separating husband and wife!

Mr. W.—I believe what our preacher told me yesterday. I'm sure he knows what he's talking about. He said he knew some of these saints out in western Pennsylvania, and attended their camp-meeting. He told me something he saw there which you could hardly endorse, and that thing he knows for himself.

Mrs. W.—I'm sure, husband. I'll believe all they teach that is Bible. But ~~when~~ was so dreadful that our pastor saw?

Mr. W.—To be plain, he saw them kissing each other. I don't think you would care to belong to a people among whom men and women kiss each other, even if they do say they are saints. A saint wouldn't do such a thing.

Mrs. W.—I have always liked our preacher very much, but I'm afraid he went there to find fault. I know very well they don't practise promiscuous kissing. The brethren kiss each other and the sisters kiss each other, but brethren and sisters do not kiss each other. Just wait a moment and I'll get one of their books and read you just what they say about this. Listen now,

while I read—"True love manifests itself in many ways. We embrace with the arms and greet with a kiss the object of our love. We speak of these love tokens oftentimes in a spiritual way—"Folded in the arms of Jesus," "Leaning on his breast," "Sheltered beneath his wings." The Psalmist says, "Kiss the son, lest he be angry." These were literally practised by the Savior, and his beloved followers while he was here. After Jesus arose and went to the Father, the apostles practised the holy kiss. "They all wept sore and fell on Paul's neck and kissed him." Acts 30:37. We behold the love they bore for him. It was not a cold kiss of formality, but of love. In the first verse we see the love Paul had for the disciples. "Paul called unto him the disciples and embraced them." In his apostolic epistles of the New Testament the holy kiss is five times mentioned—"Salute one another with an holy kiss" (Rom. 16:16); "Greet ye one another with an holy kiss" (1 Cor. 16:20); "Greet one another with an holy kiss" (2 Cor. 13:12); "Greet all the brethren with an holy kiss" (1 Thess. 5:26); "Greet ye one another with a kiss of charity." 1 Pet. 5:14.

"Satan, ever ready to corrupt the pure precepts and practises of the sacred Word, has led people into the disgraceful fanaticism of promiscuous kissing. Such is not a kiss of love, but a kiss of lust. Everything done in the order of the kingdom of heaven is done in the perfection of decency and respectability."

Now, dear, we see here they don't teach nor practise promiscuous kissing. Jane's husband, you know, is a Methodist, and he himself says these people are all right. They've had camp-meetings there for years. At first he opposed her going to their meetings, but soon saw his mistake. He says they're good respectable citizens and kind, obliging neighbors. They live good, quiet, orderly lives, attend to their own business, and let other people

do the same. They pay their debts, keep their promises, and can be depended upon. All these stories were told about them, she said, when they first came there. She thinks her husband is going to get saved soon.

Mr. W.—I may have been mistaken in what our preacher meant by “saints’ kissing each other.” But what do you mean about Cousin Jane’s husband? Why, woman! he has belonged to church as long as I have. He and I joined at the same time. And now his wife talks about him getting saved. That’s the way they are; they think nobody is saved but them. I expect you’ll soon get to thinking I’m not saved.

Mrs. W.—Well, I’ve belonged to church, too, nearly as long as you have, and I know I’m not saved; but I hope to be, and if those people can help me, they’re the people I want to find. My soul is crying within me for the peace and love of God. To possess what these people are telling about is the very longing of my heart. O husband, let’s get right with God and cease this miserable way we’ve been living! You know we don’t live right; you know you do many things that are not proper for a Christian to do.

But I must get ready for the meeting.

Mr. W.—You’re not going, I tell you!

Mrs. W.—Yes, husband, I am going.

Mr. W.—There’ll be trouble around here if you do!

Mrs. W.—You’ll have it to yourself then. I’m ready now and going. Have a good fire when I come home. Good night, dear.

Mr. W. (speaking to himself)—She is already getting like her Cousin Jane and all those saints. You can’t do a thing with them when they think they’re right. But I’m afraid I’ve made a fool of myself. I’ll not knuckle down, though; that’s one thing I won’t do. I’ll fight it out. My pastor will help me; he said he would.

I'll get him over to talk with my wife. God bless her! she's a good woman.

#### CONVERSATION IV.

Mrs. Wiseman (returning after the meeting)—I'm glad to find you still sitting up, dear. How kind of you to wait so late for me!

Mr. Wiseman—I don't know that I was particularly waiting for you, but do you think I could go to bed and sleep with my wife off to a saints' meeting?

Mrs. W.—How I wish you had been to the meeting with me! I never heard such preaching before! It was positively Bible from beginning to end, and the singing was simply heavenly. But I fear, James, you use the term "saints" quite ironically. As the preacher said tonight, everybody is either a saint or a sinner. I admit that I'm a sinner though I've belonged to church many years, but I pray God to hasten the day when I shall have become a saint.

Mr. W.—I repeat it, there is no such thing as saints on earth. I'm a sinner saved by grace, and we can be nothing more in this life.

Mrs. W.—If a sinner gets saved by grace, is he any longer a sinner? To save a sinner is to save him from being a sinner. To save a drunkard—is it not to save him from being a drunkard? If he still continues to be a drunkard can we say he is saved? All are sinners sometime in life; but when a person is saved by grace, he's something else than a sinner, and what is it?—it's a saint. When a sinner gets saved by grace, he then becomes a Christian, or a saint. I wish you could have heard the sermon tonight.

Mr. W.—I told you I didn't expect to hear them and

I don't. I suppose he told you all about how to be holy.

Mrs. W.—He preached from Eph. 2:8—"For by grace are ye saved through faith." He read a great many other texts. He was careful to give us the references so we could read the texts in our homes out of our own Bibles, for he said that oftentimes people accused him of having a Bible different from theirs.

Mr. W.—If his Bible says we can live in this world without sin, it's not like mine.

Mrs. W.—I'll get you your Bible and let you read a few of the texts he referred us to. His first text us how we're saved. His next text taught us who it is that saves. Turn and read Acts 4:12.

Mr. W.—Is Acts in the Old Testament or in the New?

Mrs. W.—Well, husband! I'm afraid you haven't read your Bible enough to know whether or not it says we can live without sin.

Mr. W.—I know as much about what it is to be a Christian as those preachers, I assure you. They can't teach me anything; I've been a Christian too long for that.

Mrs. W.—You'll find Acts of the Apostles in the New Testament. It comes after the Gospel by St. John.

Mr. W.—Yes; I knew, but I had forgotten for the moment. Acts 4:12—"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Mrs. W.—You remember that Free Mason man we were talking with a few evenings ago said that being a member of the Free Mason order would save us, but this text teaches us that only Christ can save.

Mr. W.—I don't agree with that man, but we must belong to some church or we can't be saved.

Mrs. W.—Just belonging to some sect doesn't save

us. It's only Jesus that saves. The preacher tonight then taught us from Matt. 18:11—who it is that Jesus came to save.

Mr. W.—Matthew—let me see—yes, here I have it. Eighteenth chapter and eleventh verse—"For the Son of man is come to save that which was lost." We all knew that.

Mrs. W.—Then he read in 1 Tim. 1:15. I have it here and will read it. My Bible is just like yours. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." So the lost are the sinners, and the sinners are lost. Now read Matt. 1:21. This text, he said, would teach us what sinners were saved from.

Mr. W.—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

Mrs. W.—You see, dear, if a man sins he's a sinner. Now, Jesus saves a sinner from his sins. It was his sins that made him a sinner. If he gets saved from his sins, will he still be a sinner? If a man who is a thief gets saved from stealing, will he any longer be a thief? Certainly he'll not, for he has ceased to do that which made him a thief.

Mr. W.—Well, I know my Bible says, "He that saith he lived and sinneth not is a liar, and the truth is not in him." But I think it's time we were going to bed.

Mrs. W.—Just a few moments more. Suppose thieves should form an organization with the claim that joining it would make them saved thieves, and would go right on stealing, wouldn't they still be thieves? Certainly! and their profession of salvation wouldn't shield them from punishment by the law.

Mr. W.—Of course, anybody knows that.

Mrs. W.—If a sinner professes to get saved, but still ~~commits~~ sins, he's yet a sinner. Though he claims to

be a saved sinner, yet he's still doing the things that made him a sinner. Won't God punish him just the same as if he were not making any such profession?

Mr. W.—I think it's time we were going to bed.

Mrs. W.—Just another text or two. The preacher then told us what sin is. He read in 1 John 3:4—“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” If we knowingly do anything that God commands us not to do, we commit sin; and if we commit sin, we're sinners; and if we're sinners, we're lost. He then referred us to Col. 3:9. Will you please read it? Here you may read it from my Bible if you can't find it in yours.

Mr. W.—“Lie not one to another, seeing that ye have put off the old man with his deeds.”

Mrs. W.—Next read Eph. 4:25.

Mr. W.—“Wherefore putting away lying speak every man truth to his neighbor.”

Mrs. W.—Now, James, this is very plain. We must some day meet God. Oh! let us fear him and make ready. To tell a lie is a sin because God's Word forbids it, and to sin is to be lost. Now listen to what is said in Rev. 21:8—“All liars shall have their part in the lake which burneth with fire and brimstone.” You believe the Bible, do you not?

Mr. W.—Certainly I believe the blessed old Bible. I've been reading it for many years. It has been a lamp to my feet; it has comforted me in many a trying hour. I believe it, every word.

Mrs. W.—Well, now, I don't want to give offense, dear, but do want to be right with God that we may not be cast into the lake of fire. You know last fall when you sold old Dan to Mr. Nead, you told him he was eleven years old, and you know that we've had him for twelve years and that he was four years old when we got him.

Mr. W.—He was eleven years old and older too.

Mrs. W.—Yes, but that doesn't make it a truth. God will not excuse you on such a plea. O husband! let us live pure and sinless lives.

Mr. W.—I told you those preachers were going about making trouble in families, and if you keep this up there will be trouble here. There'll be no living with you if you listen to those preachers and read that paper. I'm glad its ten weeks is about out. But I'm going to bed.

Mrs. W.—I received a letter from Cousin Jane today, and she said she had subscribed for the paper to be sent to us for a whole year.

## CONVERSATION V.

Mrs. Wiseman (after next meeting)—Thank God! I've had the privilege of attending another meeting. I'm so glad to find you sitting up for me again, dear. I never heard such preaching in my life—so plain, so simple, so beautiful!

Mr. Wiseman—What did the preacher talk about that was so wonderful? I've heard good preaching all my days. I'm sure no man, even if he is a saint, can preach like our bishop.

Mrs. W.—He preached on the subject of repentance.

Mr. W.—I suppose he thinks we're all sinners around here.

Mrs. W.—Isn't that what you profess to be? You say you sin every day. But I desire, dear, to tell you a few things he said. No man is truly penitent, he said, who doesn't forgive all men all the injuries they have done him, and none such can have forgiveness from God.

Mr. W.—Well, you see, I wouldn't sit and listen to such nonsense. I don't believe a word of it.

Mrs. W.—You believe the Bible, do you not?

Mr. W.—I don't believe their interpretation of the Bible, I'm sure.

Mrs. W.—I will read you what the Bible says and leave you to interpret it for yourself. I'll read Matt. 6: 15—"But if you forgive not men their trespasses, neither will your Father forgive your trespasses."

Mr. W.—Well, I know I'm a Christian, and I don't intend for those preachers to unchristianize me, either.

Mrs. W.—But you know, dear, that you haven't forgiven Mr. Smith. Only a few days ago you told me that you hated him and that some day you would get even with him.

Mr. W.—Yes, but he treated me shamefully. Just because my cows got into his pasture for only a few minutes, he put them all into his lot and made me pay one dollar a head to get them out. God does not expect us to forgive so mean a man as that, and I'm not going to do it either, no matter what the saint preachers say. I *do* hate the man.

Mrs. W.—It isn't what preachers say; it's what God says that we must heed, or we shall never gain heaven. This man belongs to our church, and the preacher calls him brother, and he partook of the sacrament at the communion altar with you last Sunday. You say you hate him. O husband! I do want you to see and know yourself. Listen while I talk to you a few moments. You don't want to miss heaven, do you?

Mr. W.—Certainly I do not, and I don't expect to. I was converted forty years ago and have been a church-member in good standing ever since. You talk like a foolish woman.

Mrs. W.—You have said you believe the Bible.

Mr. W.—Yes; I do, and you can't get me to say anything else. I believe it, but I don't believe every preacher that comes along.

Mrs. W.—Never mind about the preacher just now; let us take the Bible. The Bible says in Rev. 21:8 that “all liars shall have their part in the lake that burneth with fire and brimstone.” Do you believe this?

Mr. W.—To be sure, woman, but I’m no liar.

Mrs. W.—What if the Bible should say you are one? But let us read in 1 John 3:15—“No murderer hath eternal life abiding in him.”

Mr. W.—You don’t look on me as a murderer, I hope. If you don’t stay away from those saint preachers, I fear I shall have a wife in the asylum.

Mrs. W.—Listen to what the Bible says. From what I’ve read we know that liars and murderers can not go to heaven. This is a plain, settled truth set forth by the Bible. Now you say you love God.

Mr. W.—Of course I do; I love him with all my heart.

Mrs. W.—You say you hate Mr. Smith.

Mr. W.—Who wouldn’t hate such a man? He beat me out of seven dollars, and I can’t love such a man. But I’ll get even with him the first chance I get.

Mrs. W.—Let me read you what the Bible says, “If a man say I love God”—and you say you love God—

Mr. W.—Yes; I do.

Mrs. W.—“And hateth his brother”—and you say you hate Mr. Smith—

Mr. W.—Yes; I do.

Mrs. W.—“He is a liar.”

Mr. W.—But who is meant by “brother”? Old Smith is not my brother.

Mrs. W.—He belongs to the same church with you; your names are on the same class-book; you have the same class-leader, pastor, presiding elder, and bishop; the preacher calls you brother and calls him brother. But I admit that it is not because we belong to the same church that we are brothers. Joining church doesn’t

make men brothers. The term "brother" as used in this text has reference to any man. We are all the children of Adam. As a human family we are one brotherhood. Every man is your brother. We are commanded to love our enemies. If you look on Mr. Smith as an enemy, you're obliged to love him. If you hate him and say you love God, you have just heard what the Bible says you are. But let me read you again from this book of truth—"Whosoever hateth his brother is a murderer." You say you hate Mr. Smith, and the Bible says that you are a murderer and that "no murderer hath eternal life abiding in him." Oh, let us get right with God! I'm not saved, but I'm seeking God with my whole heart. I am getting nearer the kingdom. I have hope that Jesus will soon be mine. Oh, how blessed it will be! How sweet it would be to lay our heads upon our pillows tonight and know there is not a text in all the Bible that condemns us! I would rather have such an experience than be possessor of the entire world.

Another expression you made grieved me. You said that Mr. Smith was a mean man and that you'd get even with him.

Mr. W.—Yes; I do say he's a mean man. Don't you say he is? Didn't he do a mean thing?

Mrs. W.—Yes; I admit that he did wrong, and that it was mean.

Mr. W.—Well, if a man does a mean thing doesn't that make him a mean man? According to your own reasoning, it does. You said if a man committed sin it made him a sinner; so if a man does a mean thing, it will make him a mean man.

Mrs. W.—But you said you't get even with him. By that you mean if you find his cows outside you'll pen them and make him pay to get them out.

Mr. W.—Indeed, I will, and do it quick.

Mrs. W.—Then you'll be as mean a man as he is.

You will have done the very same thing that he did; and the doing of the same thing will make you as mean as he is.

Mr. W.—But he did it first.

Mrs. W.—His having done it first doesn't lessen the wrongness of the deed. Eve's eating of the forbidden fruit didn't excuse Adam; he had to suffer the penalty of sin. Then you talk of getting even with him.

Mr. W.—Yes; I mean to get even with him the first chance I get.

Mrs. W.—To do what the Bible says is the best rule of life. It says: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Do a wrong to Mr. Smith, and that will increase his anger, and he will seek to do you another wrong; so in that way you'll continue doing each other wrong, trying to get even, but never getting even. Now, you had better forgive Mr. Smith. Begin showing him love and kindness; do good to him, and he will become ashamed for the evil he has done to you and will come and ask forgiveness, and then you'll be even. The Bible way is the only right way.

But I must go to bed, as I wish to go to meeting tomorrow night. I want to talk more with you tomorrow about what the preacher said about repentance. Good night.

Mr. W.—Good night. (Talking to himself.) My wife is a dear good woman; I can not deny it. I believe she is nearer right than I am; but I never will go the way of those saints. I'll be more of a man than that. But those scriptures about the liar and murderer being cast into the lake of fire make me uneasy, but I've belonged to church too long to acknowledge myself in the wrong, and I just won't do it.

## CONVERSATION VI.

Mrs. Wiseman (the next day)—I don't desire, James, to talk on any subject that is unpleasant to you; but if you have no objections, I should like to tell you some more things before I go to meeting, that the preacher said on repentance last night.

Mr. Wiseman—I have no objections; of course not. I think I am able to hold my own. I was converted forty years ago, and do you think I can be annoyed by a woman talking repentance to me? You must think I'm a sinner.

Mrs. W.—I have your own testimony; but we will not discuss that point now, for it will soon be time for me to start to meeting, and I want to tell you more about real true Bible repentance. As I said last night, we must forgive our enemies. If we don't, we're not Christians.

Mr. W.—I tell you, Sarah, I am a Christian. I've been a member of the church for forty years; I pay the preacher as much as the next one; I help in the missionary cause; I gave two hundred dollars toward building the new church; I gave ten dollars on the funeral expenses of the Widow Sanders; I visit and help the sick all I can. Just last week I gave Mr. Jenkins five dollars to help him replace the barn he lost by fire, and if a neighbor comes to me for a favor, he always gets it.

Mrs. W.—What if Mr. Smith should come over for a favor?

Mr. W.—I don't want that man to come on my place, and he'd better not. You know how he treated me.

Mrs. W.—But we must love our enemies. We must return good for evil, and do good to those who despitefully use us, and bless those who wrong us. Can't you bless Mr. Smith? You say he has done you a great wrong, and I admit he did, but the Bible says to bless such.

Mr. W.—Old Smith had better not come about me, or he'll get something he won't call a blessing.

Mrs. W.—But, dear, we're not Christians simply because we do some good deeds. Good works do not save us. Paying the preacher, helping the missionary cause, building churches, giving to the poor, and favoring our neighbors don't make us Christians. Here is Mr. Wright, who gave fifty dollars more on the church than you did and twice as much on the widow's funeral expenses, and he even pays the preacher as much or more in the course of a year than you do, yet he doesn't profess to be a Christian.

Mr. W.—He does not belong to the church nor make any profession of Christ, and I do. I am a Christian, thank the Lord!

Mrs. W.—And you know, James, what you did when you gave that two hundred dollars on the church. You cut down the wages of your laboring men twenty-five cents on the day; you raised the price of wood fifty cents a cord, and the poor people had to have it. The man who has your valley farm rented had to pay fifty dollars more for it the year we built the church than he did the year before. You even sold wheat to your poor neighbor for ten cents on the bushel more than you could have gotten for it on the market. So, after all, the poor have paid the two hundred dollars, but you get the praise for it—the praise that comes from men.

Mr. W.—It's not a woman's place to meddle with a man's business. I'm able to attend to that.

Mrs. W.—But we must obey the Bible. Let us make our calling and election sure. The Bible is the only way. I am concerned about your soul. The preacher said we must plead for the widow, judge the fatherless, and relieve the oppressed.

Mr. W.—What do I care what those preachers say? They know no more about it than other people.

Mrs. W.—But he proved it from the Bible. Let me read you from Isa. 1:17, 18—“Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widows.”

Mr. W.—There’s nothing in that you **can** condemn me with.

Mrs. W.—I’m not trying to condemn you; I only want you to be right with God, just as I want to be right myself. Oh! let us be real Christians, not merely having a profession of religion and doing many things we ought not to do.

Mr. W.—Well, what now? what more do you find to fault me for? The Bible says to judge not. Now, if you believe in living to the Bible, then stop judging me.

Mrs. W.—Let us be kind and talk for the good of our souls. I’m not judging you; neither do I mean to find fault. I only want you to see that the way you have been living is far from the way a Christian should live. The text I read says, “Relieve the oppressed.” In the margin it says, “righten.” We should give the oppressed their rights, and not take advantage and oppress them more.

Mr. W.—Just tell me where I did anything of that kind. Didn’t I give Mr. Jenkins five dollars just last week to help him build a barn?

Mrs. W.—Yes, but Mr. Jenkins is not at all a poor man. He is able to help you in return; and if we do good only to those who are able to help us or return the favor, we shall not get much reward. What did you do the day after?

Mr. W.—I don’t know what you mean.

Mrs. W.—Why, you know the next day when we went to town, you told the old Widow Jones, who lives in your town property, that you were at so much expense you would have to charge fifty cents a month more for the rent of your house. So the widow in less than a year

will pay your five dollars for you, but you get the thanks and favors from Mr. Jenkins.

Mr. W.—A man has a right to do as he pleases with his own. If I want to give five dollars, it's my business, and if I want to raise the rent, it's my business.

Mrs. W.—In one sense that may be true, but in another it is not, and God who knows the heart will some day bring us all into judgment. But again, dear, you remember about the Widow Perkins' cow?

Mr. W.—I bought her cow of her. That's all I or any one else knows.

Mrs. W.—The old man Dodson, you remember, had a mortgage of fifty dollars yet on her little cottage, and he was demanding payment, and if she did not pay it by a certain date, he was going to foreclose it. You went to the widow and told her that you were always ready to help any one in trouble and that it is our Christian duty to aid the poor and that you had come over to help her in paying off the mortgage, and you would buy her cow. She said that she regretted to sell her cow, as it was her main support, but she supposed she would have to sell her; and she asked you what the cow was worth. You told her she was worth about thirty-five dollars. She wanted more, but you told her that she was not worth a cent more than thirty-five dollars, but that you would show her a favor under such circumstances and give her forty dollars. So you bought the cow. The next day when Mr. Brown was over here looking at the cow, you told him that she was worth every cent of fifty dollars and that you wouldn't take a cent less. And I think you sold her for fifty dollars, didn't you?

Mr. W.—Well, I'm using that ten dollars in paying up my life insurance fees. I have my life insured for the benefit of my wife and children, and that is right. "If a man does not provide for his own, especially they



"Mrs. Perkins, that cow is not worth a cent more  
than \$35.00."

(He afterwards sold the cow for \$50.00.)

of his own house, he has denied the faith and is worse than an infidel." I know I care for my family and have not denied the faith, so I know I'm a Christian.

Mrs. W.—To rob one to help another is sinful in the sight of God. The Bible commands us to relieve the oppressed, and we must keep the commands of God, or we shall never have a right to the tree of life.

Mr. W.—Well, the steward of our church bought her hog for ten dollars, and he told me he wouldn't take fifteen dollars for it; and if this isn't wrong for him, I know it's not for me. I'm sure he has had enough experience in the Christian life to know what is right and what is wrong.

Mrs. W.—His evil doings do not justify you in doing wrong. The poor widow's cow and hog both gone—all her living—bought by two men that stand high in the church for fifty dollars, when they were well worth sixty-five dollars. Oh for shame! The preacher said we should have to make right all our wrongs as far as we could; we should have to give money back we had cheated others out of. But I must go to meeting, as it's now time. I will leave you to think over the matter of selling that horse last month for one hundred and fifty dollars, which you said was sound and all right so far as you knew, but which you knew had the heaves bad last summer and fall. But won't you come and go with me and hear the sermon tonight, dear?

Mr. W.—I think I've had sermon enough for one night, so I'll not go, if you please.

Mrs. W.—Good night; sit up for me.

Mr. W. (talking to himself)—I feel strange; the words of that woman make me uneasy. I half-way believe she is right. I don't want to miss heaven Oh! what if after all my many years of profession I should be wrong and be lost at last? But there are hundreds of others in the churches living no better than I do. If

they are all right, I am too. But somehow I feel uneasy. I don't know what is the matter. But I'll be a man; I'll not come down now and admit that I'm not right after I've belonged to church all these years. I know my preacher approves of my conduct and will stand by me, and I'll not give down—that I won't. I'm a fool for giving away as much as I have, but my wife doesn't know it, and she shan't. I'm going to step over and talk with my pastor a while and come back before wife returns.

## CONVERSATION VII.

Mrs. Wiseman (after the meeting)—As the sermon was being preached tonight, how often I wished you were there to hear it!

Mr. Wiseman—I went over and had a short talk with our pastor. I tell you he's a level-headed man. He said those preachers ought to be stoned out of the country, and I fully agreed with him.

Mrs. W.—Yes; I've read in the Bible of some religious professors stoning the ministers of Christ, and it seems that such a class of people still exists. But we care not for these things. O James, I must tell you—I am *saved*! Tonight my sins were washed away. I have peace with God. I have a heaven in my heart. I never, never thought such happiness could be enjoyed by a mortal being. Oh, how wonderful! I'm God's child! Won't you come and get saved?

Mr. W.—Our pastor said tonight that one of the most objectionable and harmful things about these people is that they will not acknowledge any one as being saved but themselves. I tell you, I was converted forty years ago.

Mrs. W.—The preacher's subject tonight was, "Christians Live in a Heavenly Place." His text was Eph.

2:6—"And hath raised us up together and made us sit together in heavenly places in Christ Jesus." In the preceding verses the apostle speaks of the time when they were dead in their sins. They lived as the world lives; they fulfilled the desires of the flesh and mind. But their sins were forgiven; they were made alive; they were saved by grace; and now they sit in a heavenly place.

I have that experience. I've been a cold, formal professor for years, living in sin, loving the world, loving the flesh and fulfilling its desires, but, thank God! I'm *saved*.

Mr. W.—And now have you become so good you can't sin any more?

Mrs. W.—Jesus who saves me is able to keep me. I could sin, but I put my trust in him who is mighty to keep. I couldn't sin and live in a heavenly place. Wherever heaven is, there is holiness; and as long as I live in a heavenly place, I shall necessarily live a holy life.

Mr. W.—No one can live a holy life in this world; I know too much about that. Our pastor said tonight that he had been intimately acquainted with the most devoted and God-fearing men and that they all admitted they sinned more or less.

Mrs. W.—Though this may be true in the lives of many men who desire to live right, yet it is not the true Bible way. You'll admit that when one becomes a Christian he is raised up to a heavenly place.

Mr. W.—Yes, indeed; I was just as happy when I was converted forty years ago, as you are tonight. I loved communion with God; nothing could disturb my peace. But we can't always retain that joy and favor. We must attend to the duties of life and mingle with the world; and, as an inevitable result, we will sin more or less and have more or less care and worry. We

can't always keep that sweet peace in our souls. I know something about it. You'll find in six months' time you'll be living just **as** you have been.

Mrs. W.—If I do, I'll not profess to be a Christian. I believe Jesus will keep me to the end. The preacher talked tonight about the Christian life being a heavenly life, consequently a holy, sinless life. He read Tit. 2:12, which says we are to live soberly, righteously, and godly *in this present world*. He also read Luke 1:75, which says we should serve God without fear, in holiness and righteousness all the days of our life—not only six months, but *all the days of our life*. That is what I expect to do. I expect to serve my God in holiness all the days of my life.

Mr. W.—But Jesus himself said there is none good but one, and that is God. When people get to be better than Jesus himself, they are too good for me. Those preachers of yours will never read such texts **as** these. They just skip about here and there and select such texts **as** suit them and prove what they want to prove, and thus deceive the people.

Mrs. W.—You remember you said to judge not, lest we be judged? You have not heard these ministers. He did read and explain that text tonight. If you will turn to Matt. 19:16, 17, you will find it.

Mr. W.—Yes; I know where it is, all right; my pastor and I were reading it tonight.

Mrs. W.—This is the explanation the preacher gave: Three times the instance of this young man's visit is given—in Matt. 19:16, 17; Mark 10:17-22; and Luke 18:18-23. You'll more readily understand this text when I read Matt. 19:17 from the Revised Version—"Why askest thou ~~me~~ concerning that which is good?" The young man recognized that Christ **was** good. The instruction under which this **man was** brought up taught that **goodness was** the result of doing works of the law.

He wished to know what he might do to obtain eternal life. Christ was a new teacher among them, and the zealous young man, like Nicodemus, was evidently ready to admit that Christ was "a teacher sent from God." Christ pointed to God as the only source of goodness and of eternal life. The Jewish religion consisted of good works, but even under the law goodness didn't come by works only; neither now may we become righteous by our own good works alone. God only is good. Without him we're vile and sinful. In such a condition we can't gain his favor, because an evil tree can't bring forth good fruit. We must come to God and confess our sinfulness, lay ourselves at his feet perfectly helpless and unworthy. Through the worthy name of Jesus he'll forgive our sins, cleanse them away, and come into the heart. When we have God dwelling in our hearts, we have his goodness in us. Then we're good—not of ourselves, but we have God's goodness in us. That's what Jesus meant. None are good of themselves, but we can be good in God's goodness. Isn't that very plain?

Mr. W.—Oh, they can explain everything to their notion, but it doesn't change my opinion any. I have a right to my opinion. "As a man believes, so he shall be saved," the Bible says.

Mrs. W.—Where does the Bible say any such thing as that?

Mr. W.—I can't tell you just where; I'm not supposed to know where every text is, but it's in the Bible. You know we've always heard that.

Mrs. W.—I'm afraid, dear, we've heard some things that were not true. I'm sure there is no such text in the Bible. But this is what the Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Nowhere does it say, "As you believe, so you shall be saved." The Bible says also, "They shall believe a

lie" and "be damned." 2 Thess. 2:11. We should be careful what we believe.

Mr. W.—Well, the Bible says, "If we say we have no sin we deceive ourselves, and the truth is not in us." That is a text they can't get around.

Mrs. W.—That is one of the texts I said we would get these ministers to explain when they came. The minister read and explained that text to us tonight. I can't make it as plain and simple as he did, but I'll bring them home to dinner with me some day, and they can explain it to you.

Mr. W.—Bring them to dinner! Don't you do such a thing. This house is mine, and they shan't set their feet in it. If you're going to go with them, you can go, but don't you bring them here if you want to avoid trouble.

Mrs. W.—I don't mean to give you any offense, James. Of course I won't bring them if you don't wish them to come. They won't go where they're not wanted.

Mr. W.—They won't come here, then. I have no dinner for any such peace-disturbers. They go about tearing down churches and turning things upside down, and I want them to stay away from me.

Mrs. W.—Very well, dear; I will explain the text as best I can, and I think I remember his teaching quite clearly. Let us open our Bibles to the first chapter of 1 John. In the first verses of this chapter he is talking about Jesus. He calls him the "Word of life." He had both seen and heard this "Word of life," and now he says, 'We declare him unto you that you may have fellowship with us, for truly our fellowship is with the Father and with his Son Jesus Christ.' There were many people in those days who believed in God, but did not believe in Jesus as the Son of God. They could not have fellowship with John unless they had fellowship with Jesus and walked in the light. If they would walk

in the light, that is, if they would accept Christ, then the blood of Christ would cleanse them from all sin. Sins were no longer forgiven through faith in the blood of animals. And now the eighth verse—"If we say we have no sin"—those who have not been cleansed by the blood of Jesus. They may believe in God and say they have fellowship with him; but if they have not accepted the "Word of life"—Jesus, the light of the world—they're walking in darkness and are not cleansed from sin; and if they—those who have not believed on Jesus—say they have no sin, they are yet in their sin, and they deceive themselves. In verse 9 he says to them, "If we confess our sins, he [Jesus] is faithful to forgive us our sins, and to cleanse us from all unrighteousness." In Christ there is freedom from sin. I found it tonight.

Mr. W.—Well, I know I'm a Christian. I admit I do things I ought not, but we all do that. No man lives who doesn't. But I must retire. Good night.

Mrs. W.—I'm glad we can, by the help of God, live in this world just as we ought to live. Husband, let us live as we ought. Jesus will help us. Good night.

### CONVERSATION VIII.

Mr. Wiseman (after meeting next evening)—Those preachers must find a great deal to talk about. I was expecting you home an hour ago.

Mrs. Wiseman—The meetings are getting better every night, James. The large hall was filled to overflowing. The preacher talked for two hours, and no one became weary. He preached on the subject of redemption.

Mr. W.—I suppose he thought he was telling the people something they didn't know. Perhaps he doesn't know our ministers are great theological scholars.

Mrs. W.—He treated the subject from a Bible standpoint, and it was so plain and comprehensive that all could understand it. I can tell you of it only in part.

Mr. W.—I suppose you think if I won't go and hear them, you'll have me to hear it anyway. Well, do tell me all he said. If I know what he said, I can the better refute his teaching. Deacon Jones said that one of those preachers said he was better than Christ or the angels.

Mrs. W.—You can't believe all you hear. I've been there every night, and I'm sure I have heard every word that was said, and there hasn't been anything said like that. Besides that, Mr. Jones hasn't gone to hear them.

Mr. W.—No; he hasn't been there, but he was told that the preacher said that.

Mrs. W.—This is what the preacher did say. He said there was power in the blood of Christ to save us and make us as pure as the angels.

Mr. W.—The deacon told me the preacher said there hadn't been a man saved in the Methodist church in twenty years.

Mrs. W.—People are ever ready to wrest a man's words and have him to say something he never said. I'll tell you just what he said. He said he himself had been a Methodist for twenty years, but wasn't saved any of that time.

But I must tell you something of his sermon. He said that man in his primeval day was pure and holy.

Mr. W.—We all know that. Our theologians teach the same thing.

Mrs. W.—Man possesses, he said, not only physical life, but eternal life. By means of the physical life with its senses he has correspondence with the world, and by means of the eternal life with its ~~senses~~ he has communion with God.

Mr. W.—That is all very good and true. I presume he has studied our theology.

Mrs. W.—But sin, he said, just one sin, one act of disobedience, brought death. Man was turned away from the tree of life. Death didn't mean an end of the physical life, but loss of the eternal life.

Mr. W.—But death was also pronounced upon the physical man. You see, I know a thing or two.

Mrs. W.—Since Adam's sin, all his posterity are born in sin. There is an evil principle in the heart of every child; but they are not sinners, for they have never transgressed.

Mr. W.—What did he say about children who die in their infancy—are they saved or lost?

Mrs. W.—He said they were saved. He proved it by the text, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." But when they arrive at an age when they know right from wrong and they wilfully do a thing that is wrong, they are sinners and are in a lost state.

Mr. W.—I don't see any great revelation in that; we have all known that.

Mrs. W.—But the truth I desire to call your special attention to is that just one act of disobedience or wrongdoing knowingly committed makes the child a sinner and cuts him off from God.

Mr. W.—I think I know what you are trying to come at, but you'll not get me in a corner; I'm too old for that.

Mrs. W.—If that child who wilfully does wrong and becomes a sinner ever gets converted, he'll have to repent of his sins, will he not?

Mr. W.—Certainly he will.

Mrs. W.—He repents of the sins he committed; he doesn't repent of the evil that was in his heart when he was born. Now, when one comes to Jesus in real

true penitence, he forsakes everything. To repent means more than to shed a few tears. Repentance is giving up the world; it's forsaking every sin; it's forsaking *all*. Jesus says, "He that forsaketh not all that he hath can not be my disciple." It's a surrender to God.

Mr. W.—Yes; I know that is what the Bible says, but our preachers don't make these minor points so prominent. They dwell more on the love and mercy of God.

Mrs. W.—But the love and mercy of God can never save those who don't come to Jesus in true repentance. Oh! I can see now, dear, how many in our church have professed conversion who have forsaken but little. There was no putting away of sin; there was no forsaking of everything. They go on after they profess conversion very much the same as they did before.

Mr. W.—Well, we're not to judge. We can't see the heart. God's ways are not our ways. I'm sure we can't tell who is converted.

Mrs. W.—I know people must meet the demands of the Bible. When one repents and believes on Jesus, he is then converted or regenerated. To be regenerated is to be born again. This is a work of the Spirit of God in the soul. All sins are washed away by the blood of Jesus. The Spirit of God comes into the heart with its quickening, resurrecting power, making the individual alive in Christ Jesus. He is a new creature. Old things are passed away, and all things are become new. Salvation makes a change—it brings peace and joy, and, oh! James, I have that peace in my soul. I'm not a creature of this old world; I'm on a higher plane, in a holier realm. I live more among heavenly things than I do among earthly things.

Mr. W.—That is the way it was with me when I was converted forty years ago; but we can't always keep that fulness of joy in this world of sin and trouble.

Mrs. W.—Let me die now then. I can't be separated from this joy I feel in my soul. I would rather die than to have this sweet peace depart from my heart. Oh! tell me not that we can't keep this sweet heavenly life.

Mr. W.—I've talked with many and have never found any one yet who has retained the joy he found when converted.

Mrs. W.—They have been taught that they must sin more or less. It's sin that destroys this peace. As long as a man is a Christian, he'll have peace with God. To be a Christian is to be righteous, and righteousness and peace have kissed each other. They can not be separated. If you don't have peace, you're not a Christian. When a man's converted he's in the kingdom of God. You know what Jesus says?

Mr. W.—He says, "Except a man be born again he can not enter the kingdom of God," and of course we understand that when he is born again he has entered the kingdom of God.

Mrs. W.—Can you tell me what the kingdom of God is?

Mr. W.—I don't know that I can. I've often heard our preachers explain it but it now escapes my mind.

Mrs. W.—Open your Bible to the fourteenth chapter of Romans and read the seventeenth verse.

Mr. W.—Romans—let me see—is that book in the Old Bible?

Mrs. W. (turning to her Bible, with which she has recently become better acquainted)—No; James, it's in the New Testament. Here it is; read it from my Bible.

Mr. W.—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Mrs. W.—It's peace and joy as well as righteousness. If you no more experience the peace and joy, you

have also lost the righteousness. But after conversion there is yet an evil element. This is cleansed away in sanctification as a second work of grace, which I desire to talk to you about tomorrow, but now I must retire. Good night.

## CONVERSATION IX.

Mrs. Wiseman (next morning)—Since it's such a rainy morning it's a good time for us to talk of the things that pertain to the life to come. I have peace and joy in my soul. I know that my sins are all forgiven and that I'm God's child, but I'm not sanctified.

Mr. Wiseman—Well, I am; I was sanctified when I was converted.

Mrs. W.—What did conversion do for you?

Mr. W.—My sins were forgiven, and my heart was changed. I was made a new creature; old things passed away, and all things became new.

Mrs. W.—That was very good; that is just what Jesus has done for me, and now I'm living free from sin. If I were to commit sin, I wouldn't profess to be a Christian until I had repented and found pardon for the same. O husband, you say you're a Christian and you even say you're sanctified, although I never knew before that you made any such profession; but yet you say you sin more or less. The Bible says, "Whosoever is born of God doth not commit sin," but I'm conscious of an evil in my heart. I want to be sanctified. What do you think sanctification is, James, and what did it do for you?

Mr. W.—Sanctification is a setting apart.

Mrs. W.—To whom and for what purpose have you set yourself apart?

Mr. W.—I set myself apart to God for his use and

service forty years ago when I became a Christian.

Mrs. W.—And yet you say you sin every day. You ask God to forgive your sins every time you pray. Are you being used of God? Are you serving him when you sin? Sanctification of the Old Testament was the setting apart for a sacred use. That which was set apart was used for the purpose for which it was set apart and nothing more. In the Jewish economy they received forgiveness of sins, but they were not born again. They did set themselves apart to God, but they did not receive the new life that we receive when we become Christians. In this Holy Spirit dispensation when our sins are forgiven, we are also born again, and then when we set ourselves apart to God, for his service, we're made perfectly holy in our very natures.

Mr. W.—I don't believe in two works of grace. I got it all at once. I don't believe the Lord will do things by halves.

Mrs. W.—No; the Lord doesn't do a half work. If he did a half work when he forgave us our sins, and then did another half work when he sanctified us, that would be but one work. The plan of salvation doesn't consist in two half works of grace, but in two whole works.

Mr. W.—I don't see why God has to take two hitches at us to get us out of the mire.

Mrs. W.—I wouldn't use such an expression, James. The work of God is too holy and sacred. I'm sure God has a right to form just such a plan to redeem man as pleases him.

Mr. W.—I don't think he has any set plan. If one believes he gets it all at once, then he gets it that way, and if another believes he gets it by two works, then he gets it by two works. It's just as a man believes.

Mrs. W.—God has always proceeded in all his works according to an established law. His plan is established. He has but one plan, one way to redeem man.

He doesn't save one to the uttermost in one way and another in another way. In the very nature of things he can't give us the experience of the new birth and sanctification at the same time.

Mr. W.—Well, then, I don't understand the nature of things, and I'm willing to become your pupil and have you teach me the philosophy of this thing, if the tuition is not too high.

Mrs. W.—Freely I have received and freely I give. God can never effect a change in man's heart without a preparation for that change. God can never forgive a man's sins unless the man repents. He must be sorry for his sins; his heart must be touched; the fallow ground be broken up. God does not and can not forgive a man except of what he repents. He must repent of all his sins before he receives forgiveness. If a man repents of all but one of his sins and won't repent of that one, he will not receive forgiveness of any; but if he repents of all, then he receives forgiveness of all. Now, a sinner repents only of the sins he has committed. He can't repent of anything more, for he's not guilty of anything more. The evil that is in the heart of all of us in our childhood is not something for which we can repent; but we do repent of all the sins we have committed, and God forgives them all. Then we are as innocent and guiltless as a little child. We are happy because we are innocent.

Mr. W.—It was just that way with me when I was converted. I repented of all my sins just as you say, and they were all forgiven. I was happy. I loved God. It was the happiest day of my life and many times now I am made to weep when I think of those happy days. They were blessed days. But I didn't keep such a free, happy innocence very long. I have doubts and fears, ups and downs, and a sense of guilt, so that I'm not as happy as the day Jesus washed my sins away.

Mrs. W.—I don't doubt that you were converted; and if you had had the teachings I'm now getting, you would have lived free from sin, gone on into the second grace, and been a happy man all these many years. But as you say, you've been committing sin more or less all this time, and there can't be innocence where there is transgression.

Mr. W.—You claim, then, that after sins are forgiven and one is born of the Spirit, there is yet an evil in the heart.

Mrs. W.—Such is very plainly taught in the Bible, both by precept and example. It has also been taught by many reformers since Bible times. John and Charles Wesley and many others in their day taught justification by faith and sanctification as a work subsequent. The apostles were born of the Spirit before Pentecost, but they yet had an evil principle in their hearts. They had power to do some things before Pentecost; they believed in Jesus and were born of God, yet they strove to be the greatest, they envied one another, and they greatly lacked boldness. At Pentecost they were sanctified. The evil was cleansed out of their hearts, and they were filled with the Holy Ghost. Then they preached with great boldness. Power was given unto them, and they did many wonderful things in Jesus' name. That's the experience I need and must have. My sins are all forgiven; I'm born of God; but there is an evil nature within me, which I want cleansed away that I may love Jesus with all my heart and dwell in his blessed fulness.

Mr. W.—Deacon Brown and I were talking a few days ago about sanctification, and he said that he believed we grew into sanctification. He says that after we're converted, then we're to grow in grace, and that finally we'll become sanctified.

Mrs. W.—Does Deacon Brown profess to be sanctified?

Mr. W.—No; he said he ~~was~~ not sanctified.

Mrs. W.—When was he converted? Haven't I heard him testify of his conversion back in the great revival of the sixties?

Mr. W.—Yes; he ~~was~~ converted nearly fifty years ago.

Mrs. W.—So he's been converted nearly fifty years and hasn't grown into sanctification yet! How much longer does he expect it will take him? What progress has he made? Maybe he's like you—he looks back to the day of his conversion as the happiest and best day of his life.

Mr. W.—I know he does that for he told me he'd give anything if he could be just as happy as he was when converted. Tears came into his eyes as he talked of the good revivals and the blessed times they had in those days. He spoke of how common and humble the ministers were then. But he said a great change had come.

Mrs. W.—Thank God! I'm just as happy today as they were in those days, and these ministers who are here preaching are just as humble and common as the ministers back in the times Mr. Brown speaks about.

But I must now see about dinner. If it still rains this afternoon, I will show you by the Bible that sanctification is a cleansing and not a growth.

Mr. W. (talking to himself)—I'm sure that woman has something I haven't. She makes me feel she is right, but I'm not going to give in. Just think what my pastor and brethren would think of me! I *won't* give in!

## CONVERSATION X.

Mrs. Wiseman (after dinner)—The rain still continues, and so we have an opportunity to finish our

talk upon the subject of sanctification. I was to prove to you that sanctification is not attained by growth. Open your Bible to Ephesians, fifth chapter, and read the twenty-fifth and twenty-sixth verses.

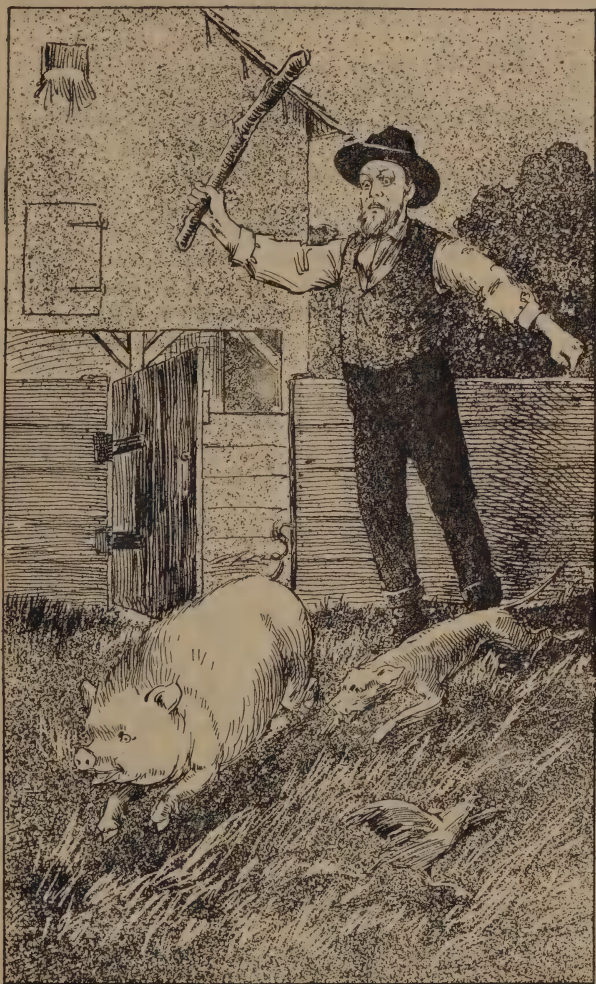
Mr. Wiseman—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word." What is the church?

Mrs. W.—The church is God's saved people. When a man is born again, he's in the kingdom of God. The kingdom of God and the church of God are one and the same thing. A church of regenerated people need to be sanctified, and this is done by a washing, a cleansing. The evil nature that's in the heart of every child and that causes it to so naturally go into the ways of sin, is cleansed away in sanctification. There are certain chemicals that remove coloring-matter from cloth, leaving it white. The blood of Jesus will cleanse the evil from our very nature and make us white. David said, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." It is not a growth that makes us white; it's a cleansing. You may now read John 15:2.

Mr. W.—"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Mrs. W.—You'll notice he's speaking of a branch in him. It's not a sinner, but a Christian. The fruit-bearing branch, which means a converted person, is to be purged, that is, sanctified, that it may bring forth more fruit. Here again we learn that sanctification is a purging. Sanctification changes our natures. The evil nature is taken away, and we, by the baptism of the Holy Spirit, are made partakers of the divine nature.

Mr. W.—Is a regenerated man a saved man?



"Now you don't expect me to keep sweet under such trying circumstances ■■ that, do you?"

Mrs. W.—Certainly.

Mr. W.—Suppose he never heard such a doctrine as sanctification and never professed such an experience—if he were to die, would he go to heaven? What do your preachers say about this?

Mrs. W.—The preacher said last night that all who died in a justified state would go to heaven.

Mr. W.—Why, then, do we need to be sanctified?

Mrs. W.—That we may keep justified; and not that only, but that we may be more useful to God.

Mr. W.—I heard a holiness preacher say a man wasn't saved until sanctified. He said that sanctification was the salting or preserving grace.

Mrs. W.—Sanctification is the preserving grace; that is true. It cleanses the heart, making it pure, and keeps it in that state of purity. But the justified man is a saved man.

Mr. W.—I see, but do you mean to say that a sanctified person will never sin again?

Mrs. W.—No, sir, I don't mean to say so much as that. He may sin, but it is the grace wherein he can stand and have dominion over sin if he will. He is full of power and might by the Spirit of God. In a justified (unsanctified) state he is likely to be overcome, but in a sanctified experience he can live a pure life naturally. If he sins, it is because he becomes negligent and drifts away from God.

Mr. W.—One of our pastors used to teach that we are sanctified in the hour of death and that none can be sanctified until that hour.

Mrs. W.—But what say the Scriptures? Please read Acts 26:18.

Mr. W.—“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and in-

heritance among them that are sanctified by faith that is in me."

Mrs. W.—It is by faith in Jesus that we are sanctified, and not by death.

Mr. W.—I understand what you say about sanctification, but—

Mrs. W.—Let me explain further. Sanctification is an experience obtainable in this life; in fact, it is the real, true Christian life. A regenerated person is a Christian, yet no one is supposed to tarry long in a justified relation to God, but to go on to perfection.

Mr. W.—What do we need to do that we may be sanctified, and what do we get saved from?

Mrs. W.—We have nothing to do but to present our bodies a living sacrifice—simply to dedicate ourselves to God for cleansing and for the infilling of the Holy Spirit, which are received by faith. This cleanses us from the inherited depravity, and we're thus sanctified wholly.

Mr. W.—Does a sanctified person ever get angry?

Mrs. W.—His heart is pure, and out of the heart are the issues of life; consequently, his life will be pure. No; a sanctified person never gets angry; that is, in the sinful, carnal sense.

Mr. W.—But you know some things are very provoking in their nature. Now, yesterday when I was trying to get the pig back into the pen, just as I got him up to the gate, the dog ran out and scared him, and away he went down the road. Now, you don't expect one to keep sweet under such trying circumstances that, do you?

Mrs. W.—I'm not yet sanctified, but the experience, I understand, will keep one calm amid the most trying circumstances; and, oh! my very soul is longing for just such an experience. Today when Mary's baby turned the ink over on the stand cover, I felt a sense of selfish

provocation in my heart, but the grace of God was sufficient to keep me from uttering a word. But I do long to have the carnal element cleansed from my soul.

Mr. W.—I don't believe in such nonsense. We can never have such an experience in this world. There's no man or woman who doesn't get mad and speak angrily. I don't profess more than I have.

Mrs. W.—I expect to gain the experience, and I'm sure God will help me to live it before you. But it's now time for supper. The rain is over, and I desire to go to the meeting tonight. Won't you go with me? I do wish you would.

Mr. W.—Well, I'm not going, and you needn't ask me. I can find a better way to employ my time.

Mrs. W.—I'm sorry to hear you talk so. I have found such peace in my soul. Those meetings are dear to me. I shall pray for you.

Mr. W.—Better look to yourself, and I will do the same.

## CONVERSATION XI.

Mrs. Wiseman (after the evening meeting)—I have good news to tell you tonight, dear. "*The very God of peace sanctifies me wholly.*" My soul is as pure as heaven. I'm conscious of a sweet, internal clearness and purity. Just as heaven is, so is my soul.

Mr. Wiseman—But where are your wings?

Mrs. W.—They are in my soul, and I have a perfect consciousness of deliverance from inherited depravity.

Mr. W.—Why would the Lord keep you here in this world of sin if you had such an experience?

Mrs. W.—For the good of others. The Bible says, "Wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the

word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." I'm ready to lay aside this earthly tabernacle this night and go to him whom my soul loves, but for me to abide in the flesh may be more needful for you.

Mr. W.—I'll tell you, wife, I'm all right. You insinuate now and then that I'm not a Christian, but I tell you I am. Now, if you want to go with these people you may go, but I shall go my way, and if you'll not interfere with me I shall be very grateful to you. Those preachers have you excited. You'll soon come to your senses and settle down to the common, ordinary life of men.

Mrs. W.—By the help of my God I'll not settle down to a life of more or less sin. I expect to live a holy life and keep Jesus reigning in me. I'm glad you are willing for me to do as I wish. I've been wanting to tell you for several days that I'm going to be baptized.

Mr. W.—To be baptized! Why, woman, you've been baptized.

Mrs. W.—When was I baptized?

Mr. W.—You were baptized by Bishop Long in the old Bethel church when only a little girl, so the records say, and I have heard your mother say so many a time. Surely you're not going to ignore the faith of your mother and cast reflection on her religion. You'll bring down her gray hairs in sorrow.

Mrs. W.—I have a tender regard and great love and respect for my mother, and should be sorry to cause her any grief in her old days; but she's only human and may have erred, as many others have. My mother knew no better. Her teachers taught her that she should have her children baptized, but the Bible teaches no such thing.

Mr. W.—Why, Jesus says plainly, "Suffer the little

children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Mrs. W.—But please tell me where and how this refers to baptism; I fail to see that it does. Please tell me what benefits are bestowed upon a child by baptism.

Mr. W.—It places the parents under greater responsibility for the care and training of the child.

Mrs. W.—It can not possibly. Every parent should feel the greatest possible responsibility for the training of their child from the moment it is born. I'll ask you to give me a command from the New Testament to baptize infants, or one single instance where infant baptism was practised, or even an allusion to it.

Mr. W.—I don't know that there is any clear and express command, but the rite has been practised for so long that we feel that it has become an obligation.

Mrs. W.—The long practise of an error doesn't make it right. Ten thousand years of constant practise by the most conscientious people will not convert an error into truth.

Mr. W.—The Bible speaks of Lydia and her household being baptized, and this is as much as to say that her children were baptized.

Mrs. W.—She may have had no children. Let us examine the record of the instance. In Acts 16:14, 15, we read of her. She was a tradeswoman—a seller of purple. Her home was in the city of Thyatira. She was at Philippi, where she had gone to sell purple, when she heard the gospel. Philippi is three hundred miles from Thyatira. If she had small children she must have taken them with her, which is not at all probable. Her household consisted, no doubt, of servants or children old enough to aid her in the selling of the purple.

Mr. W.—It seems you'll find some way to prove

your point, but I'll give you another instance in which you'll have to admit infants were baptized. The Bible says the jailer and all his children, from the youngest to the oldest, were baptized.

Mrs. W.—Why, husband! I'm greatly surprised at you. There's nothing like that said about the baptism of the Philippian jailer.

Mr. W.—I heard our preacher say so only a few days ago. He also said that Paul baptized whole families—the father and mother and children.

Mrs. W.—There's always one way to prove a statement. Let's see what the Bible says. The thirty-third verse of this same chapter of Acts says, "And was baptized, he and all his." Now, this is all that's said about those who were baptized—just "he and all his." I don't know whether it was his wife, his children, or his servants, or all of these. The language doesn't imply that he had young children. Let's see what the next verse says—"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Not only he, but all his house were capable of *believing in God*. Surely, then, there were no infants in the household.

Mr. W.—Well, be that as it may, I know infants should be baptized.

Mrs. W.—How do you know they should? Can you give me any text in the Bible that says they should?

Mr. W.—I can't call any to mind just now.

Mrs. W.—Tell me what good it does. Does it make them any better?

Mr. W.—I don't think it does—it has never seemed to have much effect on ours.

Mrs. W.—It doesn't take them to heaven; it doesn't make them any better—it does no good in any way.

Mr. W.—Well, if it doesn't do any good, of course it can do no harm.

Mrs. W.—Yes, but it does do harm.

Mr. W.—I don't see wherein it can do any harm.

Mrs. W.—It does harm because it deprives a Christian of being Scripturally baptized. You were baptized when an infant. Later in life you say you were converted.

Mr. W.—I was.

Mrs. W.—Then was the time when you should have been baptized. "Repent and be baptized" is the Bible way. Your infant baptism, which is no baptism at all, prevented you from being baptized after your conversion, and consequently you've never been baptized.

Mr. W.—You're a very bold-spoken woman. My father and mother had me baptized when I was a child, and I'm sure it's good enough for me.

Mrs. W.—I'll give you another way in which infant baptism does harm. In the very performance of the act the minister declares what is false. He says, "I baptize thee," and he does nothing of the kind. Some people even say it regenerates the child. Christ never taught nor practised infant baptism. He commissioned his disciples to go preach his Word, that those who believed and were baptized should be saved. Only believers were to be baptized.

Mr. W.—The parents of children in the Old Testament times had their children circumcised, and it seems to me that having ours baptized is something like that.

Mrs. W.—In the old dispensation the children were Jews because their parents were; but children are not Christians now because their parents are. If they were, it would be Scriptural to baptize them as soon as they are born. The apostle Paul tells us plainly that the circumcision of the Old Testament was typical of the regeneration of the heart. It is that act of the Spirit of God that separates from the world. But it's growing

late, and we'd better conclude our talk on this subject tomorrow, so I'll say good night.

Mr. W.—Just a moment. Our preacher said that Paul baptized children, which of course you can not deny; but you'd like to get off without saying anything about it.

Mrs. W.—I remember your speaking about that before, but it escaped my mind. Now, I ask you to find one place in all the history of Paul where he baptized any children.

Mr. W.—I read not long ago where Paul baptized the children of Stephen.

Mr. W.—I certainly would advise you, my dear, to make no boast of your Scriptural knowledge. Let me read you what the Bible says—"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other." 1 Cor. 1:16. Nothing is said about children. It may have been servants or children old enough to be saved. Let me read to you again. Paul says, 1 Cor. 16:15, "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints." Those of Stephanas' household were old enough to minister to saints; consequently, there were no infants in it.

Mr. W.—It's getting late, so we had better go to bed. Good night.

## CONVERSATION XII.

Mrs. Wiseman (next morning)—Well, James, you've had time to study about our talk last night, and I suppose you're ready for me to tell you I'm going to be baptized.

Mr. Wiseman—No! I'm very much surprised, Sarah, that you're going to be baptized again. That's casting a reproach and insult on the rites practised by our

church. It's a pity those preachers ever came to this town, but Satan is doing all he can to destroy the kingdom of God.

Mrs. W.—I was baptized when an infant, which is altogether unscriptural, as I proved to you last night; and, besides, I was only sprinkled, and that is also unscriptural. Immersion is the only true mode of Christian baptism.

Mr. W.—What! You don't mean to say you're going to be immersed? You're certainly losing your mind!

Mrs. W.—My one difficulty heretofore was the same as that of many others who have too much of their own minds. If they'd submit more to the mind of Christ and be guided by him, there wouldn't be so much error practised.

Mr. W.—Tell me, please, where you find immersion taught for baptism in the Bible.

Mrs. W.—I'll do so with great pleasure; but before I do, let me ask you a question.

Mr. W.—Very well, I'm prepared to answer any question on this subject.

Mrs. W.—What is the true signification of baptism?

Mr. W.—Some teach that it's a saving ordinance, but I don't think so. What do you think?

Mrs. W.—No question, for the moment, as to what I think about it. Give me a text from the Bible which proves it isn't a saving ordinance.

Mr. W.—Well, I know our church doesn't believe it to be a saving ordinance, and I don't believe it, either. What do your preachers say about it?

Mrs. W.—Let me read you a few texts. Open your Bible to Mark 16:16—"He that believeth and is baptized shall be saved." What do you think of that?

Mr. W.—Do you believe baptism is a saving ordinance?

Mrs. W.—Let me read you another text. Turn to

1 Pet. 3: 21—"The like figure whereunto even baptism doth also now save us." What answer can you give to this?

Mr. W.—I have always been satisfied with my baptism and the way our church teaches it. But tell me, do your preachers teach baptism to be a saving ordinance?

Mrs. W.—Let me read you one more text—"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

Mr. W.—I don't think I ever read that text before. Can you tell me what it means, and do you believe that baptism, sprinkling or immersion, does really wash away our sins?

Mrs. W.—No; I don't believe it does, and I'll tell you why. John says, "Unto him who has washed us from our sins in his own blood."

Mr. W.—The Bible is a strange book. I tell you it isn't for us common people to understand.

Mrs. W.—It's not for any one to understand except by the Spirit of God; but the Holy Spirit will guide us into all truth, so that all may know, from the least to the greatest. Only the blood of Jesus can cleanse from sin. He's the cleansing Fountain. Salvation is not in water, but in Jesus.

Mr. W.—Well, now we agree, but those texts you read puzzle me.

Mrs. W.—I read again that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Now, if you'll listen, I'll tell you what baptism signifies.

Mr. W.—I'll certainly give the best of attention.

Mrs. W.—We, as sinners, in order to get saved must die to sin, self, and the world; we must sever our affections from all. All must be forsaken. Within us

there must be a death. Without this there can be no spiritual, heavenly life. We separate ourselves from the world. Of course the world of bystanders can not see that death has taken place in our inner being. They can't see the soul washed from sin by the blood of Jesus; they can't see the soul quickened into life by the Spirit of God. This is all done by the Spirit and blood far out of sight of the natural sense of seeing. But Jesus has instituted an ordinance in his church for us who are saved by grace, to practise openly so all can see. This ordinance outwardly represents what has been done inwardly. We experience a death and a resurrection in our hearts. Now, baptism is used to represent this. We're buried in the water (not a little sprinkled on), which testifies of a death, and then we're raised up out of the watery grave, which testifies of the resurrection life in the soul. Baptism is a figurative death and resurrection, or, in other words, a figurative salvation. In 1 Peter from which I read to you, it says, "*The like figure* whereunto even baptism doth also now save us." In Mark 16:16 it's the believing in Jesus that saves from sin, and the baptism that saves in a figure. In Acts 22:16 it's the washing away of our sins in a figure, by water. There's a real salvation from sin through faith in the blood, and there's a figurative salvation, or an outward work, that all can see, which represents an inward work that the world can not see.

Mr. W.—That's all very beautiful except the immersion. I don't believe in immersion. You said you would prove by the Bible that immersion is the mode of baptism.

Mrs. W.—The very signification of the ordinance proves it to be a burial. John the Baptist baptized in Jordan, and Jesus was baptized in Jordan. The Ethiopian went down into the water, and Philip baptized him there in the water. Just to have a little water sprinkled

on our heads in a meeting-house doesn't look like being baptized in the manner of our Savior, who is our example.

Mr. W.—I've always been taught that any mode would do if you believed that way.

Mrs. W.—But it's not as we believe. We must do what Jesus says and the way he says, or the true meaning will not be expressed. Sprinkling a little water on the head never conveys to the minds of the audience anything of a death and resurrection. The word *baptizo* is used many times in the New Testament, and is the only word used to express baptism. The word *louo*, the preacher said last night, is used six times, and means to wash the body. The word *nipito*, he said, is used seventeen times, and means to wash the hands, face, and feet. *Rantizo* is found four times, and it means to sprinkle, but is never used in connection with baptism. *Ekkeo* means to pour; *katharizo* means to purify. But those are not used to express baptism.

Mr. W.—Well, I'm satisfied with my baptism. I'm not expecting some new preacher to change my mind.

Mrs. W.—If you had only heard the scriptures he read on the subject last night, it surely would have convinced you, but I haven't time to tell you all of them and give you the explanation. However, they have a little book, "Christian Baptism," on this ordinance, which they sell for fifty cents, and it thoroughly explains the doctrine. If you'll give me the money, I'll get one.

Mr. W.—Not much! I wouldn't have it in my house. I'm not as near converted to the saints as you thought I was.

Mrs. W.—Well, it's almost meeting time again, and I wouldn't miss the sermon for a great deal, so I must get ready. Can I not prevail upon you to go with me tonight?

Mr. W.—No, indeed. We have our class tonight. So go your way, and I'll go mine.

Mrs. W.—There are better things than this for us; we ought to go the Bible way.

Mr. W.—You're the cause of all the division—but I don't want to hear any more tonight.

### CONVERSATION XIII.

Mrs. Wiseman (next day)—How glad I would be, James, if you enjoyed these meetings as I do. Oh, how sweet the Word of God is to my soul! I can hardly wait for meeting time to come. But now it will soon be time to go. I hope you'll have a good time at home. I stepped over to Sister Johnson's a few minutes since. Did you know she received the forgiveness of her sins the other evening?

Mr. Wiseman—Yes; I heard her husband talking about what a great change there'd been in his wife. He seems to be glad she has joined these people. I think he's a very foolish man, and I told him so.

Mrs. W.—You shouldn't discourage him. He requested prayer for himself in the meeting last night. I hope he'll get saved tonight. Sister Johnson bought one of those books on the ordinances, and she said I could read it first if I wished. I brought it here with me. I thought I'd tell you so you would know I didn't buy it. I don't want to do anything contrary to your wishes.

Mr. W.—Thank you. I'm very glad you have such a regard for my wishes.

Mrs. W.—It's now time that I was off to the meeting. I trust you'll have a good time at home. Good-by, until I get back. Sit up for me.

Mr. W. (talking to himself)—I feel that my doctrines aren't worth much. I don't know what to do.

That woman is enjoying something I don't have. I wish I did; but I'll not let her know it; I'm too much of a man to yield my position. But I'll see if I can find that book she spoke about, and if I can, I'll read it while she's at meeting. Here it is. (He reads.)

Well, I must say I never read anything like this. It gives Bible proof for every statement. I can't deny it, however much I would like to do so; but I'll not let my wife know I've read it. But it's the clearest, plainest, and most convincing work on baptism I ever read. I didn't know there was so much to be said in favor of immersion. However, I'll not yield my position, no matter how much Bible they give; but if wife wants to be immersed, I'll not object, although I had intended to do so. I wish our preacher could read this book. I believe he's coming up the walk now. Come in; glad to see you, Brother Kent. I was just thinking about you.

Mr. Kent.—And what was the nature of your thoughts, Brother Wiseman? I thought I'd step over for a few moments to learn how you're getting along with those saints. I hear your wife's going to be baptized. This reproaches her parents' faith and our beloved church. Can you prevent this in some way?

Mr. W.—You don't know my wife, Brother Kent. When she's convinced that God wants her to do a thing, there's not enough men in town to prevent her.

Mr. K.—She's awfully headstrong, I know.

Mr. W.—It's not just that. She's kind to me; she's so submissive in every way to me; she's devoted and so good; and lives such a pure life that I can find no fault. That's what troubles me. If she would do something wrong so I could condemn her, then I would have gained quite an advantage; but she lives right. She's subject to me in everything but her religion. She is decided to go the way she believes God wants her.



"I hear your wife's going to be baptized."

Mr. K.—But can't you convince her by the Bible that God doesn't want her to be baptized?

Mr. W.—I shall be pleased to have you undertake that; I've been undertaking it, and I come out defeated every time. I tell you those saints know more Bible than any people I ever saw. Their literature is nearly all Bible. And they tell me that those preachers who are here now don't take just one text and no more, as our preachers do, but read texts as they go along and prove from the Bible that what they say is true.

Mr. K.—You're not weakening are you and beginning to lean that way?

Mr. W.—No, sir; I'm not, and I won't; but I get puzzled. I don't know how to meet all my wife's arguments, and the way she lives troubles me. I sometimes think I'm no Christian. If we must live like her to be a Christian, I know I'm not one.

Mr. K.—You're too thin-skinned and too much of a baby. I wouldn't let a woman unchristianize me; I'd be more of a man than that. Think how long you've been a member of our church and the great good you've done! Now, after all this you're not going to say you're not a Christian.

Mr. W.—No, sir; I'll not, but I get awfully troubled. Their literature, too, gives more Bible and is simpler and plainer reading than anything else I've ever seen. Did you ever read any of it?

Mr. K.—Now, I tell you, Brother Wiseman, I see where your trouble is. If you don't stop reading that stuff, you'll very soon be as crazy as your wife. Why don't you do as I do? That *Gospel Trumpet* comes into my home (your wife sends it, I suppose), and I put them into the stove just as fast as they come, and I advise you to do the same.

Mr. W.—I do sometimes think I will, and I tell my wife so; but when I go to do it, there's something that

won't let me. I fully believe it's my wife's prayers. Now here's a book. I didn't intend to have it in my home; but here it is, and I've been reading it all evening. I never read anything like it. It's on baptism. I wish you'd read it.

Mr. K.—No, indeed; I won't read it. I know what our theologies teach. I'm not coming down to where I have to go to such people for knowledge. And I tell you, you need to be more of a man; have more backbone!

Mr. W.—Oh, I'm not going to give up nor give in; I'm going to stand by my profession and the church of my parents. But there's a text or two I'd like to have you explain to me if you will.

Mr. K.—Well, I don't believe much in talking on the Bible. It's such a book of mysteries that no one can understand it—at least, none but the very best educated.

Mr. W.—Yes, but I remember reading where it says the world by wisdom knows not God, and that he hides spiritual things from the wise and reveals them unto babes. But here is one text that I do want you to give me some light on. It's Mark 16:16—"He that believeth and is baptized shall be saved." It seems from this text that we need to believe before we're baptized, and I was baptized when only an infant, so of course I didn't believe.

Mr. K.—Well, our higher critics say that the latter part of this chapter, or from verse nine on, is not found at all in the original manuscripts; therefore it doesn't belong in the Bible at all.

Mr. W.—Well, I'm glad of that, for it helps me some. But I read again, in the eighth chapter of Acts and the twelfth verse—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and

women." Here comes the believing again before the baptizing. I believe our church is right, and I'm going to stand by her, live or die, sink or swim, but I'm troubled sometimes, and I can't help it. Of course, I don't want to miss heaven.

Mr. K.—I warn you against those saints. Listen to their deceptive doctrine, and you will miss heaven.

Mr. W.—It's the Bible that I want explained. You know Peter told the people when they asked what they should do, to repent and be baptized. Here repentance precedes baptism. I didn't repent, so there I'm puzzled again.

Mr. K.—You're puzzling yourself about too many things. Believe our theologies. They're written by men who knew the Greek. These words of Peter were used back in the days of the establishing of the church and were all right then; but we don't need to do that way now. This is an age of progress. Time has changed the order of things.

I think I hear your wife coming from the meeting. I'll go out this back door and across the lot; it's my nearest way home. Good night, Brother Wiseman, keep your wits.

Mr. W.—Good night, Brother Kent, come again. You have strengthened me very much.

Mrs. W. (coming in)—I'm back again, dear, and oh, such a glorious time we had! Have you had a pleasant evening? You look worried. I thought I heard you talking to some one ■ I was coming up the steps.

Mr. W.—It may have been the dog.

Mrs. W.—I would love to tell you about the meeting, but it's late and you look so tired. Be of good cheer. I'm ■ happy ■ I can be. Good night. I'll tell you about the meeting tomorrow, the Lord willing.



"It may have been the dog."

## CONVERSATION XIV.

Mrs. Wiseman (next morning)—Well, I only wish, dear, that I could tell you how happy I ~~am~~ this morning. The peace of God is filling my soul. Oh! I would that all people were as happy ~~as~~ I.

But you're looking worried or troubled. What's the matter? Didn't you rest well last night?

Mr. Wiseman—I don't know that I have any trouble particularly. I wouldn't advise you to have uneasiness about me; I'll come out all right.

Mrs. W.—There's only one way for ~~us~~ to ~~come~~ out all right, and that is by giving up all to Jesus and following where he leads.

Mr. W.—I did that years ago, but I ~~see~~ you don't have much confidence in my religion. I'm going to go my way anyhow.

Mrs. W.—Do you feel perfectly assured that you're ~~a~~ Christian?

Mr. W.—I certainly do; I've belonged to church for forty years.

Mrs. W.—But you'll admit that not ~~all~~ are Christians who belong to church.

Mr. W.—Oh, I know that ~~some~~ church-members are not Christians.

Mrs. W.—How do you know you're not among that class?

Mr. W.—I know I've passed from death ~~unto~~ life because I love the brethren.

Mrs. W.—You don't love Mr. Smith.

Mr. W.—Yes, but you know how he treated me. He beat me out of seven dollars.

Mrs. W.—Yes, but he belongs to the same church with you, and you must love him.

Mr. W.—Well, I don't.

Mrs. W.—What assurance have you that you are a Christian then? You don't love your brother.

Mr. W.—I love God, I know.

Mrs. W.—But, dear, the Bible says if a man loves God he will keep his word.

Mr. W.—I do keep his word.

Mrs. W.—The Bible says love your brother, and you hate Mr. Smith.

Mr. W.—He's no brother; he's an enemy.

Mrs. W.—The Bible says to love your enemies.

Mr. W.—Where does the Bible say any such thing?

Mrs. W.—Open your Bible to Matt. 5:44—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." You say Mr. Smith used you despitefully.

Mr. W.—He certainly did. You know what he did.

Mrs. W.—The Bible says to love your brother and to pray for those who despitefully use you. Have you prayed for Mr. Smith?

Mr. W.—Indeed, I haven't.

Mrs. W.—"If a man love me," Jesus says, "he will keep my words." Here is certain proof that you don't love God. If Mr. Smith was hungry, would you give him something to eat?

Mr. W.—Would I? He would starve before I would give him anything.

Mrs. W.—The Bible says, "If thine enemy hunger, feed him." But you say you'll not do that.

Mr. W.—No; I will not.

Mrs. W.—Jesus says, "Why do you say, Lord, Lord, and do not the things that I say?" Why do you profess to be a Christian and not do what Jesus says?

Mr. W.—I don't care whether I make a profession or not. You have been trying to get me to backslide

ever since those preachers came to town. I don't see where there is any Christianity in that.

Mrs. W.—You can see, my dear, that I have only been giving you the Word of God. I want you to be right.

Mr. W.—You have about put out all the light I had.

Mrs. W.—You may be mistaken in that. It may be like Sam Jones one time said.

Mr. W.—How was that?

Mrs. W.—The people accused Mr. Jones of putting their lights out, and he told them, no, he was only taking the bushel off that they might see that their lights were already out.

Mr. W.—Well, I'm not going to love Mr. Smith. I would backslide before I would love such a man as he.

Mrs. W.—I want to read you another text.

Mr. W.—I don't know what you'd do if it wasn't for the Bible—and this new literature of yours.

Mrs. W.—I don't know, either. But listen a moment—"But whoso keepeth his word, in him verily is the love of God perfected."

Mr. W.—Well now, I guess there's not much of the Bible I don't keep. I'm sure no one obeys it all.

Mrs. W.—I wouldn't be so sure. As for me, I have set out to obey every word. Speaking of obeying every word suggests something to my mind entirely different from what we're talking about. In your present state of mind, though, I almost question whether I ought to speak of it.

Mr. W.—I told you that I would not change my feeling toward Smith. He needs to be taught a lesson. I'm not a backslider because I don't love him. But what was that different thing that came into your mind about obeying every word of the Bible?

Mrs. W.—It's about a New Testament ordinance we've never observed. Did you ever read the thirteenth

chapter of John? I have it, and am sure we ought to obey what Jesus taught.

Mr. W.—Of course I have, but I don't remember just what it is.

Mrs. W.—It tells of Jesus' washing the feet of the disciples.

Mr. W.—Oh, yes; he was teaching them the lesson of humility.

Mrs. W.—But he said, "I have given you an example that ye should do as I have done to you."

Mr. W.—You don't expect to practise such a thing, do you?

Mrs. W.—Jesus says, "Ye also ought to wash one another's feet." I told you I had set out to do the whole Word of God.

Mr. W.—Do those saint preachers teach such a doctrine?

Mrs. W.—I think likely they do. They said they were here to preach and practise all the Bible, yet I haven't heard them say anything about it.

Mr. W.—Do the saints believe and practise foot-washing?

Mrs. W.—I think they do. I received a letter not long ago from Cousin Jane in which she said they had an ordinance meeting at their place, and she spoke of what a blessing she received while washing her sister's feet.

Mr. W.—I don't know what such an ordinance could signify.

Mrs. W.—It expresses outwardly our true attitude toward each other. "By love serve one another," the good Book says. We're all servants to one another. That's the true experience in our hearts; that's the way we feel. There is, perhaps, no more menial service than washing the feet of another, and Jesus has taken this to express outwardly the true feelings of our heart

toward each other. There's nothing we're above doing that we might be a help to our fellow man. I think it's beautiful.

Mr. W.—Well, I don't know. I guess it's all right if people want to do it.

Mrs. W.—Did you know that Cousin Jane's husband had gotten saved?

Mr. W.—Gotten saved! What do you mean? He's been a Christian as long as I have; we joined at the same time.

Mrs. W.—Pardon me, dear, but he's been about such a one as you and I have been. By reading the *Gospel Trumpet* and by the life Cousin Jane has lived, he has been brought to see that he had nothing but a cold, dead profession. He repented of his sins; gave up all, and God has forgiven him, and now he's a happy man. Let me read you a few lines he enclosed in Cousin Jane's letter—"I am glad to tell you I am saved. I fought the truth for a long time. Even after I saw it was the truth, the enemy of my soul did not want me to get saved. I was too proud. This was such a humble way I did not want to take it. They all dressed so plain and were so unlike our popular churches, I found it hard indeed to humble myself and take this blessed Bible way. Thank God! he helped me, and now I am saved and happy. Praise the Lord! Our home is a happy home. There is no more quarreling, no more harsh words—these are things of the past. Such will do for cold-hearted professors, but will not do for real Christians. Oh! I am so glad there is a better way to live! You remember how ugly I used to get when things did not go as I wanted them to go. James well remembers it, I am sure. Dear man, he wasn't any better than I. But God had mercy on me, and I pray he will show mercy to him. I hope he will get saved soon. I believe he will. You must have lots of

patience with him. It is hard for one who has been under the teaching of a 'sin-you-must religion' so long, to see the truth at once; but, like myself, he will see it by and by."

Cousin Jane has been saved for some time, and all this time her husband has been being brought to the blessed light of the gospel.

Mr. W.—Yes-um. You'll please excuse me now; I have an engagement which I must meet. Good-by.

Mrs. W.—Get home for an early dinner if you can, as we have an afternoon meeting today. Good-by.

#### CONVERSATION XV.

Mrs. Wiseman (at home after meeting)—This afternoon meeting was the very best meeting we have had. Oh, such wonderful truth!

Mr. Wiseman—What now? Haven't we had the Bible all the time?

Mrs. W.—We have had the Bible but it seems like a new book to me. The minister preached on the oneness of God's people, and I never heard such wonderful, beautiful truths. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Mr. W.—We are one in spirit, but of course we all have our different beliefs and opinions. Each of us has a right to his own opinions.

Mrs. W.—The Holy Spirit is given to us to guide us into all truth. If all God's people had the Holy Spirit and were led by the Spirit, he would guide them into the truth, the whole truth, and nothing but the truth.

Mr. W.—Do you believe that all Christians can be in one body and have perfect unity?

Mrs. W.—Yes, sir; I believe it with all my heart.

Mr. W.—Well, I'll admit that in all our former controversies you have gotten the best of the argument, but you certainly have taken the wrong side now, and I'll soon convince you.

Mrs. W.—If you give me the Word of God, you'll find me easy to convince.

Mr. W.—Men are so differently constituted that it never was intended for all people to believe alike; therefore the Lord has provided different ways for people to worship. If one church doesn't suit them, they can find one that does.

Mrs. W.—Your last remark is too true. People can find a church to suit them, no matter what they believe, but God never intended it so. He'll save man from his sins and give him the Holy Spirit, and then he is suited with the church that Jesus built. Give me one text which upholds division.

Mr. W.—Well, I can do that because I read it just yesterday. It was in Luke. I can find it in a moment. Here it is, Luke 12:51—"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Here Jesus says he came to give division.

Mrs. W.—You don't think that the division here spoken of has reference to the different denominations and that Jesus has given them to suit the different beliefs of the people, do you?

Mr. W.—Well, what else could it mean?

Mrs. W.—I'm really astonished at you. He has reference to the separation salvation makes from the world. There's a division between the people of God and the world. If you'll read the next two verses, you can plainly see.

Mr. W.—Well, I know it is utterly impossible for us all to see alike.

Mrs. W.—That may be truly said about unconverted people. Even after conversion there may for a time be

differences in judgment or regarding certain scriptures; but while there may be a lack in uniformity as to some Scripture teaching, there will always be unity of spirit and oneness in the body, or church. The Spirit who brings unity also guides our minds in the study of the Scriptures until we all see and understand alike. There exists then, in due time, uniformity as well as unity.

Mr. W.—Never! never! That's impossible.

Mrs. W.—It looks so to those who have not the Spirit of God to illuminate their minds, but are following their own ways. Men don't treat other books as they do the Bible. They don't set up their opinions about the meaning of the sayings of other books, but take them as they read, and consequently they are believed alike universally. The Bible says, "Whosoever is born of God doth not commit sin." Why not every one believe it? It needs no opinions of men as to its meaning. Every man that has the Teacher in his own soul will believe it that way. We can all see alike.

Mr. W.—The apostle Paul and Barnabas were divided. They didn't see alike. Now, I guess you'll give in.

Mrs. W.—They didn't see alike in a certain matter; but was it pertaining to anything doctrinal? Barnabas desired to take Mark with them, and Paul thought best not to do so. It was not on any of the teachings of Jesus that they differed. When we hold to different doctrines and different ways in which to worship God, as much as to say, "You can go your way, and I'll go mine," then we're divided, and the apostle Paul condemns such division.

Mr. W.—Now, Sarah, I won't give up this matter so easily. It's true that the difficulty between Paul and Barnabas wasn't doctrinal and that your explanation of that matter is good, but wasn't the difficulty between Paul and Peter, which is mentioned in Galatians, second chapter, on a doctrinal matter?

Mrs. W.—Yes, James; it was. You'll remember that I said I would be easily convinced that divisions are good if you would show me from the Bible that they are necessary. You'll remember, too, that I believe unity may exist while for a time all do not agree on certain doctrines. In this instance the contention between Paul and Peter was quite sharp, but they didn't separate and establish independent companies of followers. Paul simply and clearly, as well as forcibly, explained the truth of his position, and sent his epistle to all the churches in Galatia. You might think at first that Peter was offended because Paul so widely published that he (Peter) was wrong on this point of doctrine; but Peter wasn't offended, nor did he try to get those into a company by themselves who believed as he did. He took a very different course. He also wrote a letter for the benefit of all the churches everywhere. In his letter he spoke of "our beloved brother Paul" and certain things "hard to be understood," which things, he said, those who were unstable wrested or twisted, as they did the other scriptures. So you see that Peter, against whom the trouble came, recommended Paul and his writings, and that, after all, this is an example of unity for us to follow. Sectarianism is certainly bad and unscriptural.

Mr. W.—You always have some way to get out; but we know there always have been divisions and there always will be. Our pastor admitted that divisions were evils, but said they were necessary evils.

Mrs. W.—He spoke the truth when he said they were evils, but not so when he said they were necessary evils.

Mr. W.—There needs to be different ways, so that all men can be reached. Those whom one church can not reach can be reached by another.

Mrs. W.—Jesus said, "And I, if I be lifted up . . . will draw all men unto me." We have to lift up Jesus

only, and not some creed. Jesus is the only way. He prayed that we all might be one. Let me read you a few verses from the blessed Bible—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21. You say that divisions are needed in order that different people may be reached, but instead of reaching them the divisions are causing many to disbelieve in Jesus. If all the professed Christians were really Christians in the oneness of the Father and Son, what a power they would be for Jesus! In unity there is strength.

Mr. W.—That looks very nice, I know, but you know that all Christians can't worship together, because we can not possibly see alike.

Mrs. W.—You keep repeating this, and it does look that way to you, no doubt, but get saved, and you'll see it differently. Let me read you the next verse—"And the glory which thou gavest me I have given them; that they may be one, even as we are one." You see the extent of the unity.

Mr. W.—But do you mean to say that we should all believe alike?

Mrs. W.—Let me read you what the Bible says—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." But, alas! the professed people of God are not doing that. One preacher is saying that sprinkling is the mode of baptism, another that it is immersion, another that three dips is the Bible way, and still another that there's no water baptism at all. One says we must live without sin; another says we must sin more or less. One says there are two works of grace, another there are three, another there is but one, while another says there is no

such a thing as heart-felt religion. Oh, how shameful! It's so dishonoring to God. The apostle beseeches them by the name of the Lord Jesus Christ—him who gave his life that all might be one—that they all speak the same thing.

Mr. W.—I never knew before that that was in the Bible—"all speak the same thing"—let me see your Bible.

Mrs. W.—Here's yours; you can read it in your Bible.

Mr. W.—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." Well, well, is it possible?

Mrs. W.—Read on.

Mr. W.—"And that there be no divisions among you."

Mrs. W.—In the margin you will see it says "schisms."

Mr. W.—What is meant by "schisms"?

Mrs. W.—It means parties or sects, caused by people believing different doctrines. But you haven't read it all yet.

Mr. W.—"But that ye be perfectly joined together in the same mind and in the same judgment." Is it possible?

Mrs. W.—Yes, thank God! it's possible. But I must now attend to my household duties, and we'll talk more of this later.

Mr. W. (speaking to himself)—I never read such before. I thought sure I'd have no trouble in confounding her on that subject, but I couldn't think of anything that was solid and couldn't be overthrown. I hardly know what to do. I almost believe she's right, but how can I acknowledge it?

## CONVERSATION XVI.

Mrs. Wiseman—Well, James, I've finished my work and am ready to continue our talk if you're not too busy.

Mr. Wiseman—I'm glad you have come in, Sarah; I've just been reading *The Gospel Trumpet*, and it speaks quite often about "this reformation." What is meant by this reformation?

Mrs. W.—This truth those preachers are preaching and that is being taught by the *Trumpet*, is a reformation. There have been a number of reformations in the Christian world. You're well acquainted with the Lutheran reformation, and you're still better acquainted with the Wesleyan reformation. These were of God. In the Roman Catholic sect there was no light of God, except in a few hearts here and there. God gave Luther some light on his Word, and Luther lifted the standard of the Bible up to all the light he had.

Mr. W.—Yes; I understand that, but I'm waiting to know about "this reformation," as you call it.

Mrs. W.—That's what I'm going to tell you. Wesley was given more light on God's Word than Luther had, and he raised the gospel standard up to all the light he had; but he didn't have the full light of the gospel. You well know how that reformation has gone. They were once a plain, humble people, but now they're as worldly, proud, and fashionable as any people.

Mr. W.—It's useless for me to deny facts, but there are some good people among them.

Mrs. W.—Certainly there are, and now God is calling all those good people out, and not only out of the Methodist sect, but out of every other sect. There are some, no doubt, in every denomination who love God and

are living the best they know, and God is calling them out. That's what is meant by the voice from heaven saying, "Come out of her, my people." It's to flee out of Babylon. I'm out. Praise God! I'm no longer under the bands and straps of man, but free to worship God according to the Bible.

Mr. W.—You say God is calling his people out of the different denominations. Is he going to call them into one big sect?

Mrs. W.—No, sir; not into one big sect, but into the church of God, which is not a sect.

Mr. W.—All the different denominations are the church of God.

Mrs. W.—In that you are mistaken. They're no part of the church of God.

Mr. W.—Well, I'll now acknowledge to you I had begun to believe pretty much all you have been teaching, and I had actually been thinking something of joining your new church, but I declare this is too much for me.

Mrs. W.—Well, I'll try to make it plain to you, the Lord helping me. In the first place, I'll say that I've no new church for you to join. If I had a church for you to join, or these preachers or any other man had a church that you could join, that would be a sect; but we have no church. God has a church, and he built it himself. Jesus said, "Upon this rock I will build my church." Jesus built a church for himself. It's his and I'm a member of it. Thank God!

Mr. W.—Well, tell me how you got in. How can you get into a thing you can't join?

Mrs. W.—How did our children get into our family?

Mr. W.—Why, they were born into our family, to be sure.

Mrs. W.—That's just how I got into the church that Jesus built. I was born into it.

Mr. W.—Well, don't you mean when you were converted?

Mrs. W.—Yes; I mean when I was converted only a few days ago.

Mr. W.—Weren't you converted years ago in the Methodist church?

Mrs. W.—No, sir; I wasn't converted in to the Methodist church. I was converted, and thus I came to be a member of the church of God, but I joined the Methodist church afterward.

Mr. W.—It seems to me I see a faint glimmer of light. Let's talk on.

Mrs. W.—Well, if I had known why, I need never have joined any church that man has built. It's those man-made churches that separate the people of God. A few are taken into one sect and there taught to believe certain doctrines, and a few taken into another sect and taught doctrines contrary to the others. In the name of common sense, how can they be in harmony with the Bible and teach doctrines contrary to each other?

Mr. W.—I don't say that the churches are just right, but some are nearer right than others. I think our church is the nearest right.

Mrs. W.—The thing that is most like the genuine and yet not the genuine is the worst deception. There's a church not only nearly right, but altogether right. Let me read you a description of it. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Now let me ask you a question—How many churches is Jesus here talking about?

Mr. W.—Well, he's talking of but one.

Mrs. W.—If he's talking of but one, tell ~~me~~ then which one.

Mr. W.—You know so much Bible, you tell me which one.

Mrs. W.—I'll do ~~so~~ with pleasure. Listen—"Christ also loved the church, and gave himself for it." So he's talking about the church that he gave himself for.

Mr. W.—Well, didn't he give himself for all the churches?

Mrs. W.—The scripture doesn't say he loved the *churches*, and gave himself for *them*; but for *it*—only one.

Mr. W.—Maybe you can tell which one.

Mrs. W.—Let the Bible inform us. I will read Acts 20:28—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Here we see it was the church of God for which he gave himself.

Mr. W.—Yes; I see, and this brings us back to what we were talking about a while ago. I say it is the different denominations that make up the church of God, and you say they're no part of the church of God.

Mrs. W.—Yes; I say they're no part of the church of God. They can not be. While some of God's children have membership in them, that doesn't make them a part of the church of God.

Mr. W.—I don't see why it doesn't.

Mrs. W.—I'll show you. We will illustrate it this way first: Nothing can be the church of God or any part of the church of God, that a sinner can get into. Now we'll take your church, as you call it. Are there not some in it who are not Christians at all?

Mr. W.—Certainly; there are good and bad in all churches.

Mrs. W.—Don't be too ~~sure~~ of that. There isn't

a sinner or bad person in the church for which Jesus gave himself. But it's a fact, is it not? that if there are some sinners in your church, it is possible for all to be sinners? I mean to say if one can be a sinner and be in your church, all could be sinners.

Mr. W.—Yes; I'll admit that all could be.

Mrs. W.—Then suppose they all were, what part of the church of God can a church be that has not a Christian in it?

Mr. W.—But there are some Christians in it.

Mrs. W.—But don't you see those Christians don't make it any part of the church of God, from the very fact it's something that sinners can get into, and if sinners can get into it, then it's possible that there be nothing in it but sinners, and such a thing can't have any union with the church of God. It wouldn't if they were all Christians. The very fact that they could all be sinners proves it to be no part of the church of God. Now, if your church were something so organized by God that conversion would put one into it, and none could get into it but those who were converted, then it would be some part of the church of God.

Mr. W.—It seems I can't get you to understand. It's like the Bible says—the different denominations are the branches of the church of God. It's like a tree or like the human body. There are many branches on the tree, and there are many members in our body, but all belong to the same tree and the same body. Now I think you'll surely give it up.

Mrs. W.—I'm very glad you brought up those figures; for by them I'll show you the weakness of your logic, and by them I'll prove to you that your denomination is no part of the church of God. But it's now meeting-time, and I must go to meeting. Those meetings are glorious to my soul. It's a heavenly place. Won't you come and go with me tonight, dear?

Mr. W.—Not tonight. Are many being converted?

Mrs. W.—There have been quite a number saved—I think twenty or more.

Mr. W.—How long will these meetings continue?

Mrs. W.—I don't know. We're going to have baptizing next Sunday. Good night. Don't forget where we left off talking. Good night.

Mr. W. (talking to himself)—It looked to me like my illustrations would confound her, but I'm sure she'll tear them all to pieces; she always does. I must be wrong. I know I'm not saved; I'm nothing but a wretched sinner. I would be afraid to meet God in my present condition. May he have mercy on me.

#### CONVERSATION XVII.

Mrs. Wiseman (next day)—The meetings are getting better. There were several at the altar last night, and nearly all found the joy of salvation. But we were talking yesterday evening on the branches.

Mr. Wiseman—Yes; I said the denominations are branches of the church of God, and you said they're no part of the church of God.

Mrs. W.—Let us illustrate it in this way: Our children are born into our family. We are the vine, so to speak, and they are the branches. They are of our blood and life. Now, we get into God's family by being "born again." Then he is the vine, and we are the branches. Suppose a man named Smith should come along and say to our children, "Now, my little Wisemans, I'm going to organize a Smith family, and I want you to come and join my family." Two of our children go and join his family. Then a man by the name of Brown. He says to those left of our children, "Little Wisemans, I'm going to organize a Brown family, and I want you to come and join my family."

Two of our children go and join his family. Now, two of our children are known as Smith-Wisemans, and two as Brown-Wisemans. Now our children in the Smith and Brown families are members of our family and a branch of us, but are those Smith and Brown organizations a branch in us?

Mr. W.—No; they certainly are not. Only our children are the branches.

Mrs. W.—So it is in God's family. We're born into it; we're members of his flesh and of his bone; we're branches in him; we're Christians because we're branches in Christ. Now a man comes along and organizes a Methodist family, or church, and some Christians join it. Then a man organizes a Presbyterian church, and some of God's children join it. They're known as Methodist Christians and Presbyterian Christians. The Christians in those organizations are branches in Christ, but the organizations are not branches.

Mr. W.—I see the point—I see it clearly. Well, well, it is indeed singular that one can be so blinded as I have been. When a man is converted, he is in the church of God, and he doesn't need to join any of the creeds of men. But what does the *Trumpet* mean by saying, "This reformation"?

Mrs. W.—We're now in a reformation. It's the last reformation. There have been other reformations, but they were not a revival of the whole Word of God. The work of God in this reformation is in lifting the standard up to where it was in the morning of this Christian era. God is gathering his people out of the sects, and they're coming into the one fold—the church of God.

Mr. W.—That looks very good to me now, but what is going to become of all these churches?

Mrs. W.—They will go on just as they are, or will get worse. They're going along with the world, and thus they'll continue to go.

Mr. W.—But can they not be reformed?

Mrs. W.—What do you mean—the sects?

Mr. W.—Yes; can the sects not be reformed?

Mrs. W.—No; the sects are evils, and you can't reform an evil thing. But there are good people in the sects, and these we hope to reach.

Mr. W.—Well, if you're seeking to benefit the good people in the sects, why not stay in there and do it?

Mrs. W.—We must forsake every evil thing. The sects divide the people of God, and therefore they are evil things. Consequently, I must forsake them, else I would be dwelling in known evil.

Mr. W.—Well, I'm learning; I see more clearly.

Mrs. W.—The Bible says we're not to be yoked up with those who love the world and don't believe the whole Word of God.

Mr. W.—One of the churches down in the city last week had a moving picture entertainment for the benefit of the young men's base ball club.

Mrs. W.—They'll go on with such things as long as time lasts; we're not expecting anything else. But God is calling his people out. That's the work these preachers are engaged in, and I expect to have a part in it. I long to help what little I can in this blessed reform.

Mr. W.—But you are not a preacher.

Mrs. W.—I know I'm not, but there's something we all can do. I shall not sit idle because I'm not a preacher.

Mr. W.—When is this meeting going to close?

Mrs. W.—Let me see—this is Saturday. It closes tomorrow night.

Mr. W.—Are you going tonight?

Mrs. W.—Yes, indeed; I don't want to miss a meeting.

Mr. W.—I want you to pray for me, Sarah. I'm not

saved; I see I'm no Christian. I've been living just like people who don't profess to be Christians. I'll go with you to the meeting tonight, and if there is any salvation for me, I'm going to have it. May God have mercy on me, a sinner. Do you think I can get saved?

Mrs. W.—“Whosoever will may come.” Christ saved the chief of sinners—*he will save you*.

Mr. W.—I surrender all. Let's get our work done early and be off.

### CONVERSATION XVIII.

Mr. Wiseman (the next day)—Good morning, my dear wife. Praise the Lord, I'm saved. I can't tell you how happy I am. Come, let us arise and spend this day for God. Let us arise and meet God at the altar of prayer. This is the Lord's day. The little birds are already singing praise to their Maker. Come let us join them. There's music in my soul. Who would have thought such joys belong to mortal man?

Mrs. Wiseman—My soul is humbled before God. How can I express the gratitude of my poor heart? The Lord is good. We're saved. Hand in hand we shall journey on to our sweet eternal home.

But, James, I want to bring those preachers home with us for dinner—if you don't object.

Mr. W.—I object? No, indeed. Bring everybody.

Mrs. W.—Shall I bring Mr. Smith?

Mr. W.—Yes, yes; all hatred is gone. I love him, and I'll tell him so and prove it to him.

Mrs. W.—This is the last day of the meeting.

Mr. W.—Thank God! I came in at the eleventh hour.

Mrs. W.—They're going to have baptizing this afternoon.

Mr. W.—I'll be baptized with you, dear. What a blessed privilege to be buried with Christ! Isn't that wonderful? Dead to the world! Dead to self! Dead and buried! Resurrected to a new life in Jesus! My eyes are open and I see things I never saw before. Oh, how blind I have been! but now I see. I'm going to serve God with all my heart. Let us be real Bible saints. I mean to go over my possessions, and everything that is not needed I'm going to sell it and give it to the work of the Lord.

Mrs. W.—I have a great many things I want to sell. Those rings and bracelets and necklaces, I can't wear any more. My fancy hats, too, and dress, I can sell. I don't want them.

Mr. W.—Yes; we'll make a cleaning out of things. We'll lay our treasures up in heaven instead of on the earth. I'll make all my wrongs right as far as lies in my power.

Mrs. W.—We must start a Sunday-school and prayer-meetings.

Mr. W.—Yes; we must; and we'll never be too busy to attend them. I've been living shamefully—very seldom had time to attend prayer-meetings. I can remember, however, back forty years ago. I was really converted; I loved the Bible and the prayer-meetings. Scarcely anything could keep me at home. But I lost that precious love. I have it again, thank God! and now I'm going to abide in it. We'll make the rest of our lives count for God all we can. I wish all the world were as happy as I am this morning.

Mrs. W.—They could be if they'd come to Jesus and be saved. But we're now ready for our morning worship and breakfast; then we shall need to hurry and get ready for meeting and the baptizing.

Mr. W.—I feel more like praising God than eating,

but I suppose God would have us care for the body, which is the temple of the soul.

### CONVERSATION XIX.

Mr. Wiseman—One week ago tonight I was born into the kingdom of God. This has been a glorious week to me. What if I had missed this blessed salvation! But, dear, there are those all around us who're lost in sin. We must do all we can to rescue them.

Mrs. Wiseman—Yes, we'll make the remainder of our lives count for God as much as possible. Well, we're saved and have been baptized. I'm sanctified wholly. Don't you realize you have need of a deeper work in your heart?

Mr. W.—For the last two days my soul has been crying within me for more of the fulness of God. I feel the need of a pureness which I do not possess. When can I be sanctified?

Mrs. W.—God is always ready to do for us what is needed, when we come to him in a right way.

Mr. W.—Can't I come to him in a right way tonight? I feel the need of a soul-cleansing. My heart is hungering for God. I can never rest until I am as pure as he is.

Mrs. W.—Are you ready to kneel in the presence of God and ask him to sanctify you wholly?

Mr. W.—I'm only eager to do so.

Mrs. W.—Then let us kneel in prayer, and you ask God for what your soul needs.

Mr. W.—O God, thou hast forgiven my sins. Thou hast washed them away through the blood of thy Son. Though hast brought me into thy kingdom. I am thy child. But there's depravity in my nature. O God, create in me a clean heart. I am fully given to thee. All my earthly possessions I give to thee. They are no

longer mine, but thine, to be used for thy glory. My life and my all I lay at thy feet to be thine from this time forever. They are no longer mine—not for one moment. I give up all to thee. Not one thing, O God, do I withhold from thee. I dedicate to thee this body and this soul. O God, I pray thee to send the holy fire. Baptize me with thy Holy Spirit. Thou hast said that thou art more willing to give the Holy Spirit to them that ask thee than parents are to give good gifts unto their children. I'm willing to give good gifts to my children, and I believe thou art willing to give me the Holy Spirit, and I believe thou dost do it.

Glory to God! Sarah, I'm sanctified! God fills me with his fulness. My heart is pure. God makes it his throne. My soul is full of light.

Mrs. W.—God is good to redeem us and bring us into such sweet fellowship with heaven. Now we'll walk with God; we'll walk above this sinful world.

Mr. W.—I'm full of joy. I don't believe I could bear any more.

Mrs. W.—There's one thing more I feel we should do.

Mr. W.—I think I know what that is. I've been feeling for some time that I want my name off the sect class-book. We're in the church of God, and our names are written in the book of life in heaven. That's enough for me. Here comes the preacher now. I'm sure God has sent him. We shall have him take our names off his book.

Come in. Good evening, Mr. Kent.

Mr. Kent—Good evening, Brother and Sister Wiseman. I was just passing your way and thought I would call for a moment.

Mr. W.—Very glad to have you come. We were thinking of going over to see you.

Mr. K.—Ah, indeed. Well, those saint preachers, I hear, have left town.

Mr. W.—Yes, sir; they've been gone nearly a week, but their work still remains. I'm saved and sanctified and have been baptized.

Mr. K.—I'm sorry you've allowed those preachers to deceive you so. I thought you had a wiser head than that.

Mr. W.—It's not at all profitable to discuss that matter. I only wish I had found this blessed way sooner. If you only knew what I know, you would envy rather than pity me. I was coming over to ask you to take our names off your church-book, as we desire to abide in the church of God alone.

Mr. K.—May I ask you what you believe?

Mr. W.—We believe all the Bible, and expect to practise it.

Mr. K.—You believe in holiness and divine healing and feet-washing, I understand.

Mr. W.—Yes, sir; these blessed doctrines are in the Bible.

Mr. K.—Now, brother, I can take my Bible and explain away every text referring to those doctrines.

Mr. W.—There's where the difficulty lies. You would explain away these things rather than believe and obey them. But we also believe in coming out of sects.

Mr. K.—Well, you'll have no trouble to get your name off our book; we wouldn't have a member that believes such nonsense. When you get over these fanatical notions, we'll welcome you back.

Mr. W.—Thank you! but I wouldn't advise you to cherish any hope of ever seeing us back, for we're out to walk with God, and have come out of the sect to stay.

Mr. K.—I must say that caps the climax! However, I see you're determined; but, brother, you go beyond all reason and common sense. I fear the enemy has used those holiness preachers to deceive you.

Mr. W.—I'm just getting out of deception into the blazing light of the gospel. Praise the Lord!

Mr. K.—You should be more considerate. It's a fearful thing for a person to make such solemn obligations in the presence of Almighty God as you did when you joined our church and then break them as you have done.

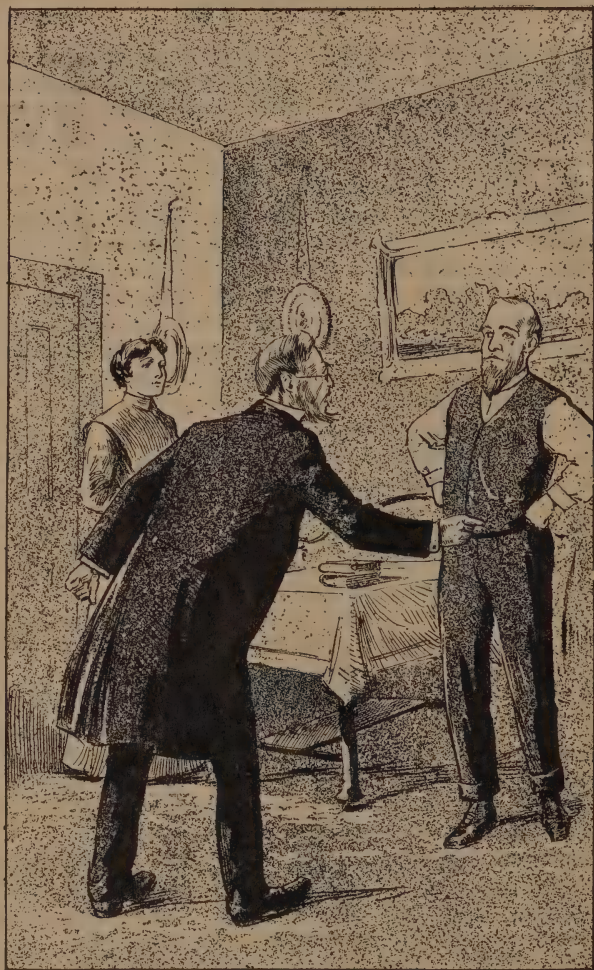
Mr. W.—Jesus Christ came into this world to save his people from their sins. But the Jews, who had been the people of God, had wandered far from the teachings of his Word and were following their own traditions, and when Christ came they rejected him. Although the old covenant law ended with the death of Christ upon the cross, yet many of the Jews continued in their traditions, but God no longer recognizes them as his children. When Paul received the light and experience of salvation, he broke away from his former religious obligations and traditions, and the Lord honored him in his course. In the same manner he will sanction what I'm doing.

Mr. K.—It's preposterous! I'm indignant. Beware, lest the Lord strike you dead for your unqualified insinuations. Your name will remain where it is. I have no authority to take it off the church-book after your having so solemnly obligated yourself to be true to the church and its godly principles.

Mr. W.—According to Heb. 12:23 and Luke 10:20, our names are written in heaven, and Col. 2:10 says, "And ye are complete in him, which is the head of all principality and power."

Mr. K.—Come, now, Mr. Wiseman, you're capable of exercising greater wisdom than you now manifest by your words and actions. Take ample time for consideration. You're somewhat heated and excited, and when you're in a more reflective mood, these matters will appear in an entirely different presentation.

Mr. W.—I've had all the time for consideration I need, and have made my decisions in accordance with



"Its preposterous! I'm indignant."

the Word of God, and my soul is filled with his burning love.

Mr. K.—It's evident that you're actuated and influenced by a wrong spirit, or you would never leave the church which for so many years you've learned to love.

Mr. W.—I haven't left the church, but just gotten into it. It's the one for which Jesus gave his life; it's the church of God. See Acts 20:28. I was born into it by a spiritual birth. It's the sect to which I belonged, which you call a church, that I'm now free from and from which I'm endeavoring to sever the last cord of connection by having my name removed from the list.

Mr. K.—Brother, you know that in order to comply with your request it will be necessary to have it acted upon by conference. Our conference doesn't meet for several weeks yet, and it will be necessary for you and your wife to be present to state your case before the conference committee. By the time it convenes you'll have had ample time to consider and reconsider many things that have been disturbing your mind of late.

Mr. W.—Praise God for freedom! No, I shall not attend your conference in order to get out of your church; I'm already out of it.

Mr. K.—As you seem to be so persistent in the matter, I would advise you to permit me to give you a church-letter, which will enable you to go elsewhere and be received in full fellowship.

Mr. W.—With all due respect to you, I must decline the offer. I'm now in full fellowship with God and with the "saints in light," and am a branch in the true vine; so your letter would be of no use whatever to me. To whom would I present it? I couldn't present it to the Lord, who is the head of the church, for getting salvation placed *me* in the church, and I've been a member in full fellowship ever since. I'm sure the preachers

wouldn't accept the letter as evidence of my eligibility to membership; so you needn't go to the trouble of preparing a letter for me.

Mr. K.—Now, Brother Wiseman, see here: Perhaps you didn't know that our church has been considering the matter of making you a deacon in the church, whereby you'll be more useful and influential.

Mr. W.—Thank you for the proposed honor, but these things don't move me.

Mr. K.—But here's one thing I'm sure you will appreciate, and that is, you and your wife have always been the main pillars in the church and considered to be the most spiritual members. Remain with us, brother, and let your light shine.

Mr. W.—If we were the most spiritual of your members, God pity the rest of them! The fact is, we haven't been saved for nearly forty years. We lost out spiritually many years ago, under the influence of your "sin-you-must" teaching; but now we're saved from sin and kept by the power of God. We only wish that you might be able to comprehend the truth and enjoy the blessings of full salvation.

Mr. K.—Those preachers ought to be stoned out of the country.

Mr. W.—That's the way the Pharisees felt about Stephen when they stoned him to death.

Mr. K.—Well, I see it's of no use to waste words with you. Good-by.

Mr. W.—Good-by. I shall remember you in prayer, and I trust you'll not continue to fight the truth and finally lose your soul.

Mrs. W.—These are some of the sad things we have to meet, but we shall continue to pray for his salvation as long as there's hope. It's too bad that such people are so blind spiritually.

Mr. W.—You remember, dear, how blind I was to the

truth, and how self-willed; but God answered your prayers and saved me, so let us not become discouraged nor weary in well-doing. I feel strong in the faith. I've something else to tell you.

Mrs. W.—What is it?—anything serious?

Mr. W.—Somehow, I have such a great love for Mr. Smith, for whom I had such hatred before.

Mrs. W.—Well, you know Jesus says we're to love our enemies.

Mr. W.—The Lord surely put the love in my heart, and he's taken out all the hatred. It has come to my mind that I must straighten up my wrongdoings. I intend to go as soon as possible, confess my wrongs to Widow Perkins about that cow, and pay her the ten dollars I beat her out of, and I think I'll add about twenty dollars more to it for her benefit.

Mrs. W.—I'm sure it will please her, and the Lord too.

Mr. W.—Then, there's the man who rented the farm, and I raised the rent on him. I think I'll confess to him and make him a present of the entire barley crop, which will more than make up for the loss. Also I remember the horse trade, the hogs, and many other things, all of which must be adjusted as soon as possible.

Well, well—saved, sanctified, baptized, out of the sect, in the church of God—it is wonderful and marvelous!

Mrs. W.—It's far better than our poor tongues can tell, and yet it's still better on before. If we daily draw near to God the glory will increase. Let us do this, dear. Let us be fervent in spirit, praying without ceasing; live alone for God; and then when these bodies fail, the angels will bear us away to our eternal home.

Mr. W.—Yes, let us go on in the good way till our Master calls us home.



# Books at a Liberal Discount

---

## 25c This Coupon Good for 25c

This coupon with 75c will secure your choice of one of the \$1.00 books listed on the cover page. If more than one \$1.00 book is desired, deduct 25 per cent from the total amount.

For order blank see over.

---

Cut on this line.

## 15c This Coupon Good for 15c

This coupon with 35c will secure your choice of one of the 50c books, or booklets listed on cover page amounting to 50c. If more than 50c worth of books is wanted, deduct 15 per cent discount if the amount is less than \$1.00. For \$1.00 worth of books or more deduct 25 per cent discount.

For order blank see over.

---

Cut on this line.

## 15c The Gospel Trumpet 3 Months 15c

### SPECIAL OFFER

Send 15c with your name and address written on opposite side and obtain The Gospel Trumpet for 3 months. See description of the paper on outside cover.

**Important**—This blank with 15c will not be accepted as a renewal from a present subscriber. The regular rate is 25c.

**Discount on \$1.00 Worth or More 25 per cent**

Date.....

Gospel Trumpet Co. Anderson, Ind.

Please send to the following address the books listed, for which I remit \$.....

Name .....

Address .....

**Discount on 50c to \$1.00 Worth 15 per cent**

Date.....

Gospel Trumpet Co. Anderson, Ind.

Please send to the following address the books listed, for which I remit \$.....

Name .....

Address .....

Date.....

Gospel Trumpet Co. Anderson, Ind.

Enclosed find 15c, which, together with this coupon valued at ten cents, entitles me to a three month's subscription to The Gospel Trumpet.

Name .....

Street .....

Town .....

R. D. .... P. O. Box .... State .....

If a present subscriber, do not use this coupon. Give it to a friend.

# Christian Books You Should Read

## THE CHRISTIAN CHURCH: ITS RISE AND PROGRESS.

By H. M. Riggle.

A Biblical trace of the church under four principal divisions or ages. Reveals the Bible church, and shows the error of mere external church organization. 480 pages. Cloth bound, \$1.00.

## THE SECRET OF SALVATION: How to Get It and How to Keep It.

By E. E. Byrum.

Teaches how to get and retain a satisfactory experience of salvation, how to overcome temptations, etc. Instructs in the doctrine of divine healing. 403 pages. Paper, 35c. Cloth, \$1.00.

## HOME, HEALTH, AND SUCCESS.

By Thos. Nelson.

Gives an abundance of helpful suggestions on marriage, care and training of children, management of home affairs, what to eat, etc. 565 pages. Cloth bound, \$1.00.

## THE SECRET OF PRAYER: HOW AND WHY WE PRAY.

By E. E. Byrum.

Many prevailing prayers of the Bible are related and such subjects as, How to importune, How to obtain help in time of trouble, and How to get an answer, are treated in a simple, sincere manner. 209 pages. Cloth, \$1.00

## HOME TRAINING: THE SECRET OF CHARACTER BUILDING.

By S. B. Ervin.

Shows the secret of character building to include such essentials as: Suppression of evil thoughts, Promotion of good thoughts, Common sense government, Practical Christian living, Honest dedication to God. Cloth, 50c.

## THE SABBATH AND THE LORD'S DAY.

By H. M. Riggle.

Are Christians required to keep one day of the week holy? What is the real significance of the Sabbath? These questions and others are answered in a way that gives light and help. 238 pages. Paper, 25c. Cloth, 50c.

## THE HIDDEN LIFE: OR, WALKS WITH GOD.

By C. E. Orr, author of "A Religious Controversy."

Readers who long for a "feast of good things" will find it in "The Hidden Life." The secret of humility and how to gain a close walk with God are revealed. Over 200 pages. Cloth, 50c.

## CHRISTIAN BAPTISM, THE LORD'S SUPPER, AND FEET WASHING.

By H. M. Riggle.

The truth on a subject that confuses many persons. The mode of baptism practised by the early Christian church is explained by Scriptures that leave no room for man-made theories. Cloth bound, 50c.

## INEXPENSIVE BOOKLETS—CORRECT DOCTRINE.

Ordinances of the New Testament.....	10c
Sanctification.....	10c
Hell and Everlasting Punishment.....	10c
The Millennium.....	5c
The Church of God.....	5c
Bible Humility.....	5c
A Doctor's Experience of Divine Healing.....	5c

GOSPEL TRUMPET COMPANY,

ANDERSON, INDIANA.

# A HAPPY HOME

A happy home, in the highest sense, is one that is guided by Christian principles. A guide to lasting happiness and to a true home life is *The Gospel Trumpet*, a non-sectarian 16-page weekly paper.

Stands for  
a Religion  
Pure and  
Undefiled



Interprets  
the Hidden  
Treasures  
of the  
Bible

## MRS. WISEMAN RECEIVED LIGHT THROUGH THIS PAPER.

You have enjoyed Mrs. Wiseman's explanations of Scriptures that may have puzzled you for years. A year's careful reading of the *Gospel Trumpet* will acquaint you with the true meaning of hundreds of Scriptural passages. Your Bible becomes almost a new book. You need the *Trumpet* because it helps you in a way that no other paper does.

## THROWS LIGHT ON LIFE'S PATHWAY.

The *Trumpet* is not a "new" paper. It is now in its 32nd year. It makes brighter, better homes. Some of the regular departments are:

Events and Comments, Editorial, Expository,  
Purity and Home, Bible Study, Divine Healing,  
Evangelistic, and Young People's Department.

Also published in German \$1.00 a year, 50c for six months. Save 10c on a three months' trial subscription. See coupon on inside.

## SUBSCRIPTION PRICE

\$1.00 a year; 50c for six months.

To Canada and foreign countries, \$1.50 a year;  
75c for six months.

Sample copy gladly furnished free upon request.

GOSPEL TRUMPET COMPANY,

ANDERSON, INDIANA.